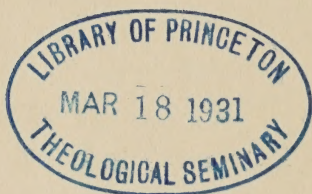


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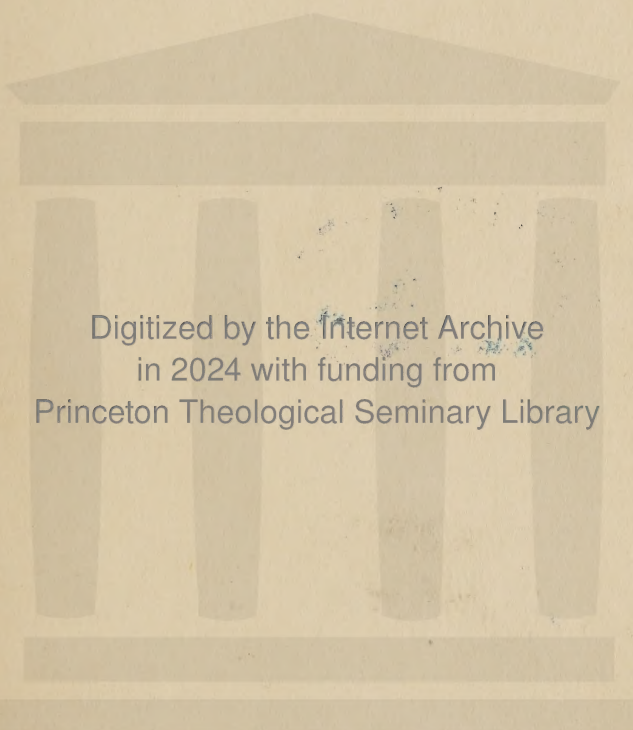
NEW EDUCATION

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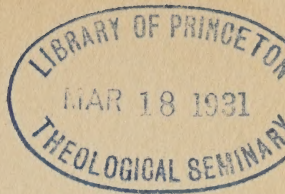
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BY HERMAN HARRELL HORNE

JESUS AS A PHILOSOPHER, AND OTHER
RADIO TALKS

CHRIST IN MAN-MAKING

JESUS—OUR STANDARD



This New Education

✓
HERMAN HARRELL HORNE

Professor of the Philosophy of Education
New York University



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TO
DR. GEORGE ALEXANDER
SERVANT OF GOD
FRIEND OF MAN
EDUCATOR WITH VISION
PREACHER WITH POWER
TO CELEBRATE HIS COMPLETION
OF THREE SCORE YEARS
IN THE ACTIVE MINISTRY

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PREFACE

THE World War shook to the foundations our faith in many things, but it did not shake the faith of the nations in education. In this connection it is significant to note that, following the war, the leading nations at once set about reforming their educational systems. Germany established the democratic "Foundation School" (*Grundschule*), to be attended by children of all classes from the ages of six to ten; France reconsidered its classical curriculum; England passed the Fisher Bill (1918)—a program of Utopian educational reform hindered as yet by economic considerations from realization; and America set about putting more democracy into education. "The war has come and gone, but our faith in education abides. This faith has even been intensified by the war. We still believe that the world must be made safe for democracy, but we do not talk about it so much any more, and we do not expect the job to be done all at once. We now look to education to accomplish the result which political agencies have failed to bring about. As President Coolidge said not long ago: 'Education has come to be nearer the hearts of the American people than any other single public interest!'"¹

In introducing an article of mine on "Again

the New Education," appearing in *The Educational Review* (February, 1928), the editor, Dr. William McAndrew, said: "It is fully fifty years ago that William H. Payne, pioneer American writer of books on our profession, protested against the use of 'New Education' as a designation of any of the schemes then advocated by reformers. 'From the beginning of history,' he said, 'New Education has been used to advertise so many successive proposals that its use as an identifying title is vague and confusing.'"

With this judgment of the scholarly translator of Rousseau's *Émile*, those who are historically minded are bound to agree. The so-called "new education" is mainly a set of emphases on certain phases of the theory and practice of educationists from Socrates to Dewey, together with the attempt of numerous experimental schools in many countries to do "creative" educational work. The novelty in the new education is not so much the theory as the practice. For illustrations of this point, see the first part of Chapter IV.

In such a time of educational and social change it is well to appreciate the relation of the new to the old and to emphasize the fixities and the verities. This, however, is not the popular and easy thing to do; educationally speaking, just now it is rowing upstream.

Herewith we submit some studies in the three great fields of education, morality, and religion.

These three among man's major interests belong together. Education is one notable means available for securing both morality and religion; morality is a great part of the solid content of religion, and religion is the main inspiring dynamic of morality.

The thread of philosophy running through all the discussion is that of personal idealism; that is, the philosophy which finds both the reality and the values of life in the experience of persons who feel themselves not orphans, but at home in a purposeful universe.

For permission to reprint one or more of these studies, the author would express his appreciation to the following journals and magazines: The Educational Review (III); The Christian Herald (VI, VII, X); The Biblical Review (XIV, XV), published by The Biblical Seminary, New York; The International Journal of Religious Education (XII); and The Church School Journal (XI, in part, XIII, in part).

H. H. H.

CHAPTER I

OUR EDUCATIONAL FAITH IN THE LIGHT OF HISTORY: THE OLD EDUCATION

The Question. How much faith are we justified in having in education? To what extent can it be said that education makes men and women? What limits may properly be set to what education can accomplish? These questions are being asked to-day with an intensity and an analytical acumen really new in the history of educational theory. The questions are of practical importance because society's support, by taxation and otherwise, of education is based on society's faith in education.

The Purpose of This Inquiry. It is the purpose of this inquiry to find some answer to these questions in the light of past and present educational practice and theory. Our expectation is that the review of the historic faith in education will reveal a certain general tendency, in continuity with which our present educational faith is to be formulated. Not that the development of past faith alone can define for us our present faith, but it can provide us with a "sympathetic intuition," as Bergson would say, of our problem. This "sympathetic intuition" will have to

be supplemented by contemporary sources of knowledge.

Primitive Educational Faith Is Practical. In the broad sense of the term, education is the social transmission of ancestral experience to posterity; in the narrow sense of the term, education is the contribution of the school to this process of social transmission. Now, in the primitive education of savages, there is no school as a distinct social institution; there is only the great school of life. Traditions are not written down, they are orally transmitted. But they are nevertheless transmitted with great fidelity and loyalty to the past. Conscious variations are not ordinarily allowed. Primitive folk are the creatures of their customs. Under these circumstances primitive faith in education is not consciously formulated; it is expressed practically; it is based on imitation rather than on reason, and it is most tenaciously held. The primitive man has no educational faith apart from his educational works, and his educational works are the tribal means of transmitting the tribal arts and lore. One of the main means of such transmission is the rite of initiation into the tribal life of the boys and girls at the adolescent age. This rite requires a period of preliminary training, includes tests of the physical and moral nature, and involves some instruction concerning rituals and myths.

Brinton Quoted. "No better example for such

a ceremony could be selected than that which prevails among the southern tribes of Australia. It is their principal public act of worship. The name by which it is known is the 'Bora,' a word derived from the belt or girdle which the men wear, and which is at that time conferred on the youth. Its celebration involves extensive preparations and occupies a number of days. The youths are submitted to severe tests and sometimes to dreadful mutilations. They are taught the holy names and sacred traditions; and when they have satisfied their elders of their endurance and fidelity, they are admitted to the manhood of the tribe.

. . . The aim is the education of the individual to fill his place properly in the tribal life."² These primitive initiations are the prototype of many later social customs, such as, the oath of allegiance taken by the Greek youths at eighteen, the assumption of the manly toga by Roman youths at about sixteen, the attainment of full standing under the law by Hebrew youths at thirteen, the ceremony of religious initiation of the Hindu boys of the first three castes before their education began under the priest, the assumption of full religious obligations by Persian youths at fifteen, the winning of his spurs by the young medieval knight at twenty-one, modern initiations into various kinds of secret societies, and conversion and confirmation in the churches.

Oriental Educational Faith Conservative,

Aristocratic, and Limited by Fate. In passing from primitive tribes to the Oriental nations, we make a transition of untold length in time from savagery to barbarism. The ancient Oriental nations differ from primitive man in having invented writing, in having subdued to their service the greater forces of nature, like fire and wind, in having developed for themselves a great sacred literature, and so in having become more definitely conscious of their debt to the past. These nations all agree in trusting education to reproduce this past exactly in the lives of certain individuals, in delivering over to these educated individuals the government of society, and in withholding education from the vast governed majority. Thus these societies suppress individuality, variation, initiative; and so they are stable, but stationary. It is the same story whether we think of the priests of Egypt, the Magi of Persia, the Brahmans of India, the mandarins of China—these classes rule and are educated; the masses are ruled and are not educated. No Oriental nation had that faith in education which provides a universal system of compulsory education or which permits variation from established usage.

Furthermore, if we look at the Oriental acceptance of fate, we find that this view naturally limits the confidence that may be placed in education. Thus the Hindu epic Ramayana recites: "Life, death, wealth, wisdom, works are meas-

ured for one while on his mother's bosom." A Persian proverb runs, "Chamois leather is not made of a camel's hide." And Confucius taught: "Rotten wood cannot be carved; a dirt wall won't stand the trowel." These views might be regarded as modern if we substitute the idea of heredity for that of fate. The permanent but nonprogressive character of Oriental societies was due, however, rather to their education and training than to their inherited capacity, for Japan to-day is an Oriental nation with a Western spirit, while Russia to-day is a Western nation just throwing off an Oriental spirit. In summary we may say that ancient Oriental faith in education was conservative, aristocratic, and limited by the belief in fate.

The Awakening of the East. There is to-day no movement among men more fascinating or promising than the awakening of the East. Missions, commerce, travel, ease of communication and transportation have all brought East and West together. Persia is engaged in winning a constitutional form of government, India and Egypt are developing nationalistic parties and ideas, China has astonished the world in putting on the form at least of a republican government, Turkey has wearied of despotism. In view of social inertia and habit it would be natural for progress toward a free form of government in the East to be very slow, even zigzag. Ages of tradition and training are against it. We may expect

many revolutions, each enthroning a power as absolute as its predecessor, before genuine self-government can come. The former subjects of the dethroned Shah of Persia do not know what freedom means; not one in a thousand can read; not one in ten thousand can write; such men, habituated to despotic rule, untrained in the school of self-government, cannot quickly understand the rights and duties conferred upon them by a constitution. Education is needed among Eastern peoples to fit them for freedom, and a free form of government is needed to encourage popular education. Many may be the sacrificial internal wars before the East arrives at a form of government that favors the enlightenment of the people or becomes sufficiently educated to appreciate constitutional government. With the changes in government in the East, bringing in standards more like those of the West, will necessarily come in time—indeed, is already coming—an increasing Eastern faith in education for the masses and an increasing practical provision in the school system for carrying out this faith.³

In passing from the Oriental nations to Greece we leave barbarism behind and come into civilization as the development of personality under institutions.

Spartan Educational Faith Is National and Social. The faith of the Hellenes in education is to be determined by what they did and

by what they said. The Homeric faith in education was that of the primitive type. The Spartan faith in education was much like the Oriental, the Spartan system, if we are to credit Xenophon's *Cyropædia*, being very similar to the Persian. The fact that all Sparta, under the laws of the semimythical Lycurgus, undertook first as a state in the West to educate all young Spartans shows a national and social faith in education. In Sparta, however, as in the primitive period, it was the education of life, not of the school.

Old Athenian Faith in Education Real and Exclusive. In Athens the esteem in which education was held was indicated by the law of Solon, which provided that the son who had not been educated by his parents need not care for them in their old age. At this time the manual labor of the Grecian world was done by slaves, and was consequently regarded as menial. The Greek gentleman had leisure, which he devoted to the physical and mental pleasures of life and to the duties of state. He relied upon two branches of education to prepare him for cultured leisure, namely, gymnastics for a beautiful body, and music—all the arts of the nine muses—for the beautiful soul. Thus the old Athenian faith in education is very real and, like the Oriental, exclusive.

New Greek Faith in Education Reflective, Lofty, and Socially Efficient. During the new

Greek period beginning with the fifth century B. C., in Athens, education first became an object of systematic reflection. Protagoras, the greatest of the Sophists, was asked by Socrates what would happen to the young Hippocrates if he became a disciple of Protagoras, to which Protagoras replied:⁴ "If he comes to me, he will learn that which he comes to learn. And this is prudence in affairs private as well as public; he will learn to order his own house in the best manner, and he will be able to speak and act for the best in the affairs of state." The incomparable Socrates believed that virtue, being knowledge, could be taught. The great philosophers of this period all gathered disciples about them and taught in institutions whose very names are still in the stream of time—Plato's Academy, Aristotle's Lyceum, Epicurus' Garden, and Zeno's Porch. Plato held that education must prepare philosophers to be kings in the Ideal Republic. He regards education, as do all the Greek educational theorists, primarily as a social asset. In his longest dialogue, *The Republic*, a document much prized by educationists, he writes:⁵

"Neither must we cast a slight upon education, which is the first and fairest thing that the best of men can ever have, and which, though liable to take a wrong direction, is capable of reformation. And this work of reformation is the great business of every man while he lives."

Aristotle observes in his *Politics*:⁶ "That the education of the young has a special claim on the lawgiver's attention is beyond question. In the first place, any neglect of this by a state is injurious to its constitution."

In summary we may regard the educational faith of the new Greek period as reflective, lofty, and socially efficient, typified in the rewards given the teachers of the victors in the athletic games.

Roman Educational Faith Borrowed, but Growing and Limited. Of the Romans it may be said that they borrowed their educational faith, as they borrowed their schools and their culture, from the conquered Greeks. The early Roman believed much in the education of home and life, but little in the education of the school (*ludus*). Cato taught his own son himself, though he hired out his slave Chilo to teach others. He likewise resisted bitterly the incoming of Greek influence. In 161 B. C. the Senate empowered the prætor to banish from Rome the Greek rhetoricians. Similar action was taken against the Latin rhetoricians in 92 B. C. These acts were ineffective. In the Græco-Roman imperial period an elaborate system of elementary, grammar, and rhetorical schools, state-controlled and state-supported, was developed, looking in practical Roman fashion to the formation of the effective public servant, the orator. The Greek rhetorical schools of Isocrates and his successors

became the model for the Roman training in oratory. Quintilian, the first rhetorician in Rome to be paid by the state, and the first author of a systematic treatise on education exclusively, tempered his faith in education by belief in natural capacities and in personal effort. He writes:

"It is to be stated, however, in the first place, that precepts and treatises on art are of no avail without the assistance of nature; and these instructions, therefore, are not written for him to whom talent is wanting, any more than treatises on agriculture for barren ground.

"There are also certain other natural aids, as power of voice, a constitution capable of labor, health, courage, gracefulness—qualities which, if they fall to our lot in a moderate degree, may be improved by practice, but which are often so far wanting that their deficiency renders abortive the benefits of understanding and study; and these very qualities, likewise, are of no profit in themselves without a skillful teacher, persevering study, and great and continued exercise in writing, reading, and speaking."⁷

In sum we may say that Rome's faith in education was borrowed, was small at the outset, became great with the growth of the empire, was offset by recognition of native capacity, and always looked toward the practical. In fact, Roman schools contributed but little to the growth of Rome's greatness and prevented but

slightly her decline and fall. The Romans did not ask much of education, nor did they receive much from education.

As preparing the way for consideration of the Christian ages, let us go back some in time to the Hebrew nation, where religious individuality first arose and flourished.

Hebrew Faith in Education Domestic and Religious. The Hebrews have great faith in the teaching given the son by the father, though many sons fell below this teaching in conduct. In fact, until after the return of the Jews from their Babylonian captivity, Hebrew education was mainly domestic. This home teaching covered two main points, the Law (*Torah*), and the meaning of the national festivals, such as the "Passover." One of the Hebrew proverbs, condensing their educational experience, witnessing to their faith in right rearing, attributed to their wisest sage, runs: "Train up a child in the way he should go [Heb. *according to his way*], and even when he is old he will not depart from it" (Prov. 22. 6).

The Hebrews developed a wonderful company of moral and religious teachers, the prophets, like Amos, Hosea, Isaiah, in whose spirit came Jesus, a true world-teacher.

The Faith of Jesus in Education as Saving and Universal. Jesus showed his faith in moral and religious teaching by consecrating his public life to this work. In one respect his faith in

teaching is unlike that of most of his predecessors and contemporaries—the truth for him was not too good for the lower classes, “the publicans and sinners.” He did not reserve the truth, in Oriental or even Platonic fashion, for the intellectual classes of society. The profound, yet simple, moral and religious truths he taught were for all men. In him begins the germ of universal education. A part of “the great commission,” the last words spoken by Jesus to his disciples, contains the memorable words, “teaching them to observe all things whatsoever I commanded you.” Thus teaching became correlative with preaching in the work of the early apostles, as it had been in the work of Jesus, the two together leading the way to salvation. Thus education, as exemplified in the practice and teaching of Jesus, was fraught with universality and salvation.

Paul Esteemed Teaching Divine. The first great expositor of the Christian view of life, the apostle Paul, estimated teaching, we may infer, above the power to work miracles. To the Corinthians he writes:

“And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles?”⁸

He appears to be arranging this list of divine

gifts in the order of their dignity. At least he thinks of teaching before miracles. Following out the old Hebrew idea of domestic training, he has an express word to fathers: "Provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord."⁹

Early Christian Faith in Education as a Tool of the Church. Two problems faced by the early Christian Greek and Latin Fathers in the social spread of Christianity were the training of children and converts for membership in the Christian society, and the equipment of Christian leaders to meet the opposition of the pagan philosophies. In each case the early Christian Fathers turned naturally to education. They believed teaching could prepare for church membership and leadership. Clement of Alexandria, the great head of the Catechetical School there, could find no better term under which to write of the Logos revealed alike in Hebrew Law, Greek philosophy, and in the person of Jesus, than "Pedagogue."

Medieval Faith in Education Ecclesiastical and Polemic. This early Christian belief in education was continued almost unmodified during the medieval period before 1200. Instruction was held to be necessary to fit the rough Teutons for church membership and to prepare the priests to lead the services of the church. Until 1500, covering the period in which the universities and scholasticism arose, it was held that

instruction and dialectic are necessary to make the revealed truths of the church acceptable to reason and to enable the scholastic doctors to refute the Mohammedan and other heresies without and within the church.

CHAPTER II

OUR EDUCATIONAL FAITH IN THE LIGHT OF HISTORY: THE OLD-NEW EDUCATION

Renaissance Faith in Education Great, Uncritical, and Individualistic. The Renaissance trusted education to develop individuality by means of the classical antiquity. Here, first, too, one phase of our present problem, namely, that of heredity as against education, begins to appear. Are men born or are they made? The greatest Renaissance scholar, Erasmus, answers: "The inborn nature does much; it is overcome, however, through effective instruction. . . . When nature gave you a son, it delivered to you nothing else than a rough mass; it is your business to give the best form to the pliable and in all respects fashionable material. If you neglect to do so, you get a beast; if you are careful, you get, so to speak, a god."¹⁰ To this topic we must return later. The faith of Erasmus, as of the Renaissance educators generally, was both great and uncritical. No limit to the effect of wise education was assigned, while it was held that neglect or bad training could drag down a promising capacity.

Reformation Educational Faith Religious,

Individualistic, and Secular. The Reformation of the sixteenth century recovered religious individuality and assigned to education the great task of making accessible to priest and layman alike the sources of Christian truth, especially the Bible. Universal education is emphasized again after a long lapse. One of Luther's great sermons was on the theme, "that children should be kept at school" (1530). His *Letter to the Mayors and Aldermen of all the Cities in Behalf of Christian Schools* (1524) presented the great secular value of education. Luther once said, "If I were not a preacher, there is no other calling on earth I would have rather than that of schoolmaster." One of the Reformation leaders, Melanchthon, became known as the "Præceptor Germaniæ." The fact that Protestantism emphasizes preaching and teaching rather than ritual serves to distinguish it from the Roman and Greek churches. Thus the Reformation faith in education is religious, individualistic, and secular.

Counter-Reformation Faith in Education Ecclesiastical and Polemic. The Counter-Reformation movement, like the Reformation, was primarily religious in character. Also, like the Reformation, it called education to its aid. But its fundamental aim was different, namely, not to set free religious individuality, but to satisfy it within the bounds set by the Council of Trent (1545). The medieval custom of having teach-

ing Orders was continued by the Jesuits and the Christian Brothers. Thus again was faith in education ecclesiastical and polemic.

Sense-Realistic Educational Faith Utilitarian and Visionary. When the Renaissance movement had accomplished its results and the pupils in the schools were learning not only the classical languages and literatures, "the humanities," but also the very words and imitating the very style of Cicero, the sense-realists of the seventeenth century arose, under the leadership of Bacon and Comenius, to remind the world of men of the utility of knowing the things of nature about them. In one of his essays Bacon wrote: "Since custom is the principal magistrate of man's life, let men by all means endeavor to obtain good customs. Certainly, custom is most perfect when it beginneth in young years: This we call education,"¹¹ which Bacon in another place defines as "a just acquaintanceship betwixt the mind and things." Certain sense-realists, like Ratke, entertained extravagant hopes of education, such as, a universal religion, a universal language, a universal government, a universal knowledge ("Encyclopædism"). Comenius devotes Chapter VI of *The Great Didactic* to the topic: "If a man is to be produced, it is necessary that he be formed by education." The faith of Sense-Realism in education is thus both utilitarian and visionary.

The Enlightenment. With these classical

and scientific devotees of education as antecedents, it is small wonder that the curve of educational faith reached its crest during the Enlightenment of the seventeenth and eighteenth centuries. The Enlightenment, or Rationalism, made the reason the source and test of truth, the essence of individuality, and regarded this reason as amenable to education. Still, not even here did Voltaire allow reason to the masses.

The great English psychologist, John Locke (d. 1704), wrote: "I think I may say, that of all the Men we meet with, nine Parts of ten are what they are, good or evil, useful or not, by their Education. 'Tis that which makes the great Difference in Mankind."¹²

Leibniz (d. 1716), mathematician, philosopher, statesman, said, repeating Erasmus, "Education conquers all. Give us education and in less than a century we will change the character of Europe."

Herder (d. 1803), in one of his *Letters on the Advancement of Humanity*, writes, "Does one say that education, when it is of the right kind, avails nothing? Man is indeed everything through education, or, rather, he will be, even to the end of his life."

The sage of Königsberg, Immanuel Kant, the priest of reason, having Basedow's experiment at Dessau in mind, wrote the ever-memorable words: "Man can become man only through education. He is merely what education makes of

him. . . . Behind education lurks the great secret of the perfection of human nature. . . . It is entrancing to fancy that human nature will be developed even better through education and that education can be brought into a form suited to humanity. This opens to us the prospect of a future happier human race."¹³

The French politician and parliamentarian, La Chalotais, in his noted *Essay on National Education*, in 1763, wrote: "A legally fixed and rightly directed education would in a few years change the customs of a whole nation;" while Turgot, in a memorial to the king on the municipalities in 1775, explained that, according to the organization of education which he proposed, "after ten years a new France would arise which, through its spiritual development, its universal willingness to sacrifice, its good morals, its love of the fatherland, would be the first folk of the world."

In a similar vein Helvetius (d. 1777), representative of the school of French sensualism, writing in a way to remind us of our sage of Monticello, said: "The inequality of minds is the effect of a known cause, and this cause is the difference of education. . . . All men are born equal and with equal aptitudes, and education alone makes the difference."

The Transcendent Educational Faith of the Enlightenment. These various and representative thinkers of the Enlightenment show the larg-

est faith in the power of education that history reveals. The age of reason is the age of educational faith. Education is held to be literally the maker of man and societies. To what extent such faith is justifiable we must later ask. (See p. 42 and ff.)

The Constructive and Prophetic Educational Faith of Naturalism. The movement of Naturalism, itself an outgrowth of the Enlightenment, and yet a reaction against it, was led by the revolutionary social philosopher and man of letters, Jean Jacques Rousseau. He considered the civilization of man, even his education, with the attendant formalism and suppression of natural personality, to be a vain thing. But he had constructive faith in a new education, "according to Nature," illustrated in his *Emile*, which can restore to man what he has lost, can develop his now overlaid natural disposition and powers through awakening his own self-activity, can bring him into contact with things, and can fit him for life in a more democratic type of society to come. Thus Rousseau's faith in education was constructive and envisaged the future. From the fire of his writings many a lesser torch was lit. The latter part of the eighteenth and the whole of the nineteenth century were educationally inspired mainly by Rousseau. Among these we may mention especially Basedow (d. 1790) and Pestalozzi (d. 1827).

The Social Educational Faith of Basedow and Pestalozzi. In founding the Philanthropinum, an institution actuated by "the love of mankind," Basedow seriously undertook the making of a new race of mankind by education, saying, "The essence of the schools and studies is the most useful and sure tool to make or to keep happy the whole state." Likewise Pestalozzi "counted on nothing less than on a race which should be as unlike the preceding one from which it came as day and night are unlike each other."

Technical and Popular Educational Faith of the Nineteenth Century. The nineteenth century presents us the spectacle of great philosophers, psychologists, sociologists, and biological scientists alike stating their degree of faith in education. Perhaps best of all it shows us the large practical faith in education of the people as they have built up for their children in Germany, America, France, England, and elsewhere great public systems of universal education. As demanded by the nature of a democratic form of government in which all the people shape all the public policies, the public system of universal education has been more appreciated and more generously supported in America than in any other country, with perhaps the exception of Germany. We will briefly review some of the greater nineteenth-century exemplifications of educational faith.

The Belief of Associationism in the Shaping Influence of Education. The English Associationists, led by James Mill (d. 1831), held a view of mind especially conducive of a high regard for education. Mill himself gave to his precocious son, John Stuart, one of the most remarkable educations a human soul ever received.¹⁴ Here was instilled great knowledge, and a wonderful capacity for weighing evidence was developed, but no belief. This case shows how, as the Jesuits and the Rationalists held, education can all but make a human mind according to an external plan. The Associationists, holding that all mental content is a product of the association of ideas, believed in the power of education as they believed in nothing else.

Fichte's Socially Reconstructive Faith in Education. Fichte (d. 1814) was philosophically inspired by Kant and educationally by Pestalozzi. He expressed his educational faith in his two pieces, "Addresses to the German Nation," and "The Vocation of the Scholar." These were written after the devastation wrought in Germany by Napoleon. He was the first rector of the University of Berlin, one of the youngest and greatest of the German universities. Fichte aroused the greatest educational enthusiasm. His philosophy of ethical idealism viewed life as an activity realizing the ideal of moral perfection, education being necessary for participation in such activity. His patriotic loyalty found

expression in the social message that education can reconstruct spiritually what war has destroyed physically. How true this message was the Franco-Prussian war two generations later is witness.

Herbart's Limited Faith in Education. The philosopher of greatest educational influence, Herbart (1776-1841), agreed with Kant and Hegel that education can build the will desired by ethics if it utilizes the methods indicated by psychology. But Herbart is significant in warning us against overestimating the power of education. There are inborn and there are acquired dispositions; these are the fruits respectively of heredity and of early custom in the home. Together they make individuality, upon which the educator has only a limited degree of influence. It is necessary, Herbart thinks, to have the right faith in education. He says, "The power of education must be neither over- nor underestimated. The educator should, indeed, try to see how much may be done; but he must always expect that the outcome will warn him to confine his attempts within reasonable bounds."¹⁵

Schopenhauer's Half-Faith in Education. These thoughts about heredity as limiting education Schopenhauer (1788-1860) carried to the greatest extreme. In his treatise *On the Freedom of the Will* Schopenhauer maintains that education can increase knowledge but is power-

less to affect character. The element of will, which is responsible for character, is inherited from the father, as intellect from the mother, and is unchangeable by outside influences. If a man is born bad, education only makes him sharper, while a man born good even a bad education cannot injure. This is the fatalism of heredity. He cites as illustrations of his theory the case of Nero, son of Domitian, pupil of Seneca; also Cæsar Borgia, son of Alexander VI; also Mary and Elizabeth, daughters of Henry VIII, both of whom were natively cruel, but Elizabeth had inherited more intelligence from her mother, Anne Boleyn, with which to bridle her cruelty; also the ancient case of the Scottish girl whose father was burned for robbing and man-eating, who grew up herself among normal people from her first year, only to develop with age the desire for human flesh. Later we must try to estimate this position of Schopenhauer. With Erasmus and Herbart he is sensing the relationship of heredity to education, and so fittingly introduces the modern views of the biological scientists.

Spencer's Critical, Individualistic, and Scientific Faith in Education. Herbert Spencer was both a philosopher and a biologist. At two points he found existing faith in education too great, namely, we overestimate the value of teaching the intellect in comparison with training the emotions which lie deeper in conscious-

ness than the intellect, and modern states are overhauling their population in securing an education. On the first point his argument is: "Everywhere the cry is—'Educate, educate, educate!' Everywhere the belief is that by such culture as schools furnish, children, and therefore adults, can be molded into the desired shapes. It is assumed that when men are taught what is right, they will do what is right—that a proposition intellectually accepted will be morally operative. And yet this conviction, contradicted by everyday experience, is at variance with an everyday axiom—the axiom that each faculty is strengthened by exercise of it—intellectual power by intellectual action, and moral power by moral action. . . . It seems, however, that this unlimited faith in teaching is not to be changed by facts. Though in presence of multitudinous schools, high and low, we have the rowdies and Hooligans, the savage disturbers of meetings, the adulterators of foods, the givers of bribes and receivers of corrupt commissions, yet the current belief continues unweakened; and recently in America an outcry respecting the yearly increase of crime was joined with an avowed determination not to draw any inference adverse to their educational system. But the refusal to reorganize the futility of mere instruction as a means to moralization is most strikingly shown by ignoring the conspicuous fact that after two thousand

years of Christian exhortation, uttered by a hundred thousand priests throughout Europe, pagan ideas and sentiments remain rampant, from emperors down to tramps. Principles admitted in theory are scorned in practice. Forgiveness is voted dishonorable. An insult must be wiped out by blood. . . . And in international affairs the sacred duty of revenge, supreme with the savage, is supreme also with the so-called civilized."¹⁶

Estimate. This undue faith in teaching Spencer attributes to our erroneous conception that the intellect is master and the emotions the servants, whereas, he holds, the emotions are masters and the intellect their servant. And with the latter view we must, I think, in general concur, though recognizing that the emotions and the volitional activities cannot be sharply sundered from the intellectual activities. In this criticism Spencer is really arraigning intellectual instruction, not the education of the whole man. Also, he does not sufficiently allow for the real influence of ideas on emotions and conduct, as advocated by Socrates and the Herbartians. Otherwise, his point of view appears well taken.

His Second Criticism. In the second place, Spencer thinks state-education is overdone in modern societies, thus interfering with the good and natural course of things according to the economic law of demand and supply. His argu-

ment runs thus: "For if those of the lower ranks are left to get culture for their children as best they may, just as they are left to get food and clothing for them, it must follow that the children of the superior will be advantaged; the thrifty parents, the energetic, and those with a high sense of responsibility will buy education for their children to a greater extent than will the improvident and the idle. And if character is inherited, then the average result must be that the children of the superior will prosper and increase more than the children of the inferior. There will be a multiplication of the fittest instead of a multiplication of the unfittest."¹⁷

Estimate. There are some things to be said both for and against this view of Spencer, so characteristic an expression of his intense individualism. In favor of Spencer's view we may remember those pupils in school, college, and State universities to whom education, through easy social provisions, has been made a cheap thing, and who, in consequence, should be earning their own keep and paying their own way in the world; also the apparently correct argument that the financial ease of securing a ministerial education in our country tends to attract by natural selection a weaker type of man on the average into the ministry; also the fact that the number of graduate students holding scholarships in our universities is greater than the

number of college positions annually made vacant.

On the other hand, as against Spencer, it is too much to expect a humane society to model itself on the stern lines of natural selection illustrated in the plant and lower animal world. Also we must remember the human wastefulness of the English and Continental systems of education which make little provision for the children of the lower classes to rise to the very top; our American system of helping worthy students from every class of society and educating all children in the fundamentals of learning and life is more likely to discover the "mute, inglorious Milton," the geniuses nature may have endowed in unsuspected quarters.

The Positive Note in Spencer's Educational Faith. In accord with his criticisms of modern educational faith and with the spirit of his general naturalistic philosophy, Spencer holds we cannot remold human nature suddenly by educational and social institutions or the enactment of laws. Education he regards as the gradual adjustment of human nature to its changing environment—a view shared by the late A. R. Wallace.¹⁸ His essays on *Education* show great faith in the scientific type of education, which secures a knowledge of nature, trains character by the discipline of natural consequences, and cares for the welfare of the body.

It is an interesting turn in the course of

thought that to-day science itself has taught us that environments may be changed and mutation of human natures may take place by processes of social selection in much less time than the old evolutionists supposed. Man to-day has great confidence in his ability to improve his lot, a confidence derived no less from the work of the later evolutionists, like De Vries, than from the newer philosophers, like James, Bergson, and Dewey. Thus we have been led into an estimate of Spencer's critical educational faith, because of its modernness and insistence, though the continuance of our chronicle might itself have supplied the proper offset to Spencer's naturalism and individualism, especially as we come next to Lester F. Ward.¹⁹

Ward's Sociological Faith in Education. As Spencer's science is the basis of his educational faith, so Ward's sociology is the basis of his, thus being led to oppose Spencer's general position. The struggle for existence and the survival of the fit is a wasteful process. All social classes have equal intellect, therefore educate all. Public opinion rules society, and education is the chief means of forming public opinion. The most potent agency in elevating society is knowledge, therefore education, enabling society to appropriate the knowledge and the achievements of the race, is a duty society owes itself. Thus Ward has faith in education as the process of social control.

Summary of the Historic Faith in Education. Briefly we summarize the trend of the historic faith in education. Primitive faith in education was shown by works, not words, and every member of the tribe was subject to its influence. The Orient had faith in education for the few, whom it fitted to rule, not for the many, who were ruled. The classical nations of Greece and Rome had faith in education as the servant of the state. The Hebrews and the early Christians had faith in education as the servant of religion, which the Middle Ages continued as the servant of the church. The Modern Period has faith in education as ministering to the reciprocal welfare of individual and society.

Educational Faith Changes With the Form of Government. As the form of government of society has historically changed in the movement of civilization from autocracy to constitutionalism and then to representative democracy, so has faith in education correspondingly widened to embrace all the people. The rise of the modern state, based on the right of the individual, on local self-government, and on the rule of the majority, has brought with it the best field for the diffusion of popular education. The modern peoples have themselves shown their great faith in education practically by providing, equipping, and supervising a comprehensive system of universal education.

Faith in Education Universal but Variable.

Our review indicates also that faith in education is a universal phenomenon. Education in some form is accepted everywhere, always, and by all men. Each type of society, from patriarchal to modern, has developed a type of education suitable to itself. Critics may reject a given system of education, but this they do having some better system, as they think, in mind. Though universal, the historic faith in education, it is evident to the careful reader, has fluctuated in degree with races and times.

The Constant in Educational Faith. But a constant feature is present in all the fluctuations of the historic faith in education, namely, education has always been credited with being a means of satisfying social needs. If not explicitly so regarded, as with the Greeks, then it has been implicitly so regarded, as by primitive men. What society has demanded, education has regularly undertaken to supply, or to assist in supplying. This is as true of the present Australian black as of the ancient nations of Egypt and China, as true of Greece and Rome as of the modern states.

Educational Faith Increasingly Rationalized. Furthermore, our sketch reveals an increasingly rationalized faith in the power of education. Primitive man gave no reasons for his educational faith. Oriental sages began to suggest the benefits of learning. The Hebrews still more praised wisdom. The Greeks reflectively in-

quired into the social benefits of education. The early and the medieval Christians distinctly compared heavenly with earthly knowledge, to the detriment of the latter. Since the Renaissance, educational thinkers have steadily gone deeper into the question of what education can and cannot do, until in our own time we are ready for a revaluation of education.

Educational Faith Justified by Its History. Before undertaking such a revaluation, it were well for us to realize, if possible, in the light of this history, just what man's educational faith has meant for him throughout the ages, how it has led him under all circumstances to endeavor to improve the lot of his children, how it has kept lighted the torch of learning, how it has transmitted the useful and the fine arts, how through the formation of habit it has laid the bases of self-control, how it has fostered in adults the sympathetic regard for the welfare of the young, and how by its works it has, partially at least, justified itself. Who in the light of man's historic educational faith could justify himself in being an educational skeptic? It is freely to be admitted that man has derived from education about what he demanded of it.

The Awakening of Educational Criticism. Looking over the educational field to-day it appears that an era of educational criticism, systematic, analytic, experimental, is dawning. It almost appears as if the modern spirit of con-

structive criticism were passing from the field of religion, where for a generation it has done its work, to the field of education as an uplifting social force. This criticism reflects our regard for nature's methods of performance and so it takes the general form of distrust of pedagogics as the control of educational influences by experts. Pedagogues are not commonly reckoned as leaders of civilization, pedagogics is far from being considered the queen of the sciences,²⁰ and even "educators" are likely to be regarded as self-confident empirics. One writes on "The Curse of Education," another on "The Futility of the Higher Education," another regards education as "our national superstition." The various grades of education are being criticized in turn. Large city-school systems are being investigated at considerable expense to determine their lack of efficiency and its causes. This awakening criticism is, on the whole, beneficial and auspicious; it is a tribute to the recognized worth of right education; it implies a corresponding reliance on the unconscious tutelage of life and circumstance which have brought us so far along, and with which certainly mankind could not dispense.

Lincoln as He Might Have Been. The following clipping from the "Universalist Leader," Boston, appearing in Lincoln's centenary year, well illustrates both our distrust of man and trust in Nature as teacher:

What would modern educational experts have made of Lincoln if, as a baby, he had been put in their care? They would probably have started him on sterilized milk, clothed him in disinfected garments, sent him to kindergarten, where he would have learned to weave straw mats and sing about the "Blue Bird on the Branch." Then the dentist would have straightened his teeth, the oculist would have fitted him with glasses, and in the primary grade he would have been taught by pictures and diagrams the difference between a cow and a pig, and, through nature study, he would have learned that the catbird did not lay kittens. By the time he was eight he would have become a "young gentleman"; at ten he would know more than the old folks at home; at twelve or fourteen he would take up manual training, and within two years make a rolling pin and tie it with a blue ribbon. In the high school at sixteen, where in four years he would learn that Mars was the reputed son of Juno, and to recite a stanza from "The Lady of the Lake." Then to college, where he would have joined the glee club and a Greek letter fraternity, smoked cigarettes and graduated, and then become a clerk in a banker's office; and never, never, do anyone any harm! Well—perhaps—we don't know and can't tell what might have been, but we can't help feeling thankful that Lincoln's training and education were left to Nancy Hanks—and God.

Grounds for Educational Confidence. Still, no one is seriously urging the closing of the schools. Everybody has faith in an enlightened public opinion. We must go on rationally planning as best we can. There are many grounds for educational confidence. Some of these are

the relative success of high-school graduates, the results of experimentation in artificial (rational) selection in the breeding of animals and plants, the law of environment, the psychology of suggestion, successes with different classes of atypical children, and the possible control by education of the forces of man-making.

Success of High-School Graduates. The United States Bureau of Education at Washington has estimated on the basis of a statistical investigation that a high-school training increases the chance of success, as measured by inclusion in *Who's Who in America*, twenty-two times. Of course the high school cannot take all the credit for this result, as those who choose to attend high school are already highly selected pupils. Probably also such a publication as this draws its names rather from those ranks for which schools fit. Yet such allowances do not disprove the real contribution of a high-school education to success in life.

Law of Environment. Sociology recognizes the influence upon the races of men of such elements in the physical environment as climate, air, configuration of the earth, regimen, and the nature of food and drink; and, as Ribot says, "The influence of education is analogous; it consists in a moral environment and it ends in creating a disposition."²¹ Cannot education provide that environment in which the endowment of heredity may be best put out to usury?

Educational Successes With the Atypical. Further, the educational successes with young criminals, defectives, unfortunates, and even the genius, are encouraging. The Concord and Elmira reformatories, by discipline, regular habits, and manual training, supplant the destructive with constructive instincts. Doctor Howe gave the blind-deaf-mute, Laura Bridgman, the equivalent of a common-school education. Miss Sullivan (Mrs. Macy) in our day has taken Helen Keller, similarly afflicted, through college, and her culture is as perfect as though it had come through eye and ear instead of through the sense of touch alone. Though blind, she is to-day leading the blind into the land of hope. The Horace Mann School in Boston teaches the deaf to speak and also to understand speech through seeing the movement of the lips of the speaker. Doctor Fernald, at Waverley, Massachusetts; Doctor Little, at Laconia, New Hampshire; Doctor Witmer, in Philadelphia; Doctor Groszmann, in Plainfield, New Jersey; Doctor Goddard, at Vineland, in recent years have made weak-minded children self-supporting members of society. These educational successes, though limited always by nature's incapacity, are of greatest moment to the individuals they so bless. They encourage us to go on, as the results are so manifest, even more than do educational successes with the normal. These successes have been won mainly by the use of the motor prin-

ciple in education. We are finding that the educational methods that are good for the defective child are good for the normal child. There is a measure of truth, however, in the judgment of an American sociologist: "Our faith in the power of book learning is excessive and unfounded. It is a superstition of the age."²²

Educational Control of the Forces of Man-Making. For all these reasons our faith in an appropriate type of education returns; particularly does it return if we see the processes of man-making in the large, which one of the synthetic observations of J. A. Thomson will help us to do. He writes: "What the living creature is or has to start with in virtue of its hereditary relation, what it does in the course of its activity, what surrounding influences play upon it—these are the three determining factors of life. Heredity, function, and environment—*famille, travail, lieu*—are the three sides of the biological prism, by which scientifically we seek to analyze the light of life, never forgetting that there may be other components which we cannot deal with scientifically, just as there are rays of light which our eyes can never see."²³ Science teaches us to know these three forces. Education, by learning of science, and by controlling, to a degree at least, these forces gets for itself a large place in the making of men and societies and begets in itself a corresponding faith.

Remaining Questions. This possible control

by education of the forces of man-making, instead of solving our problem of improving the human species, sets for us three great questions, namely, (1) What are the right qualities for which to breed? (2) What are the elements of the right social environment? and (3) What is the right will and how shall it be trained? If any science, even pedagogy, masters these questions theoretically and practically, it will deserve the encomium passed upon it by G. Stanley Hall, when he says: "If evolution is true, the time will come, as certainly as the sun will rise to-morrow, when it [pedagogy] will be the basis of a new harmony, unity, and organization of the sciences, and instead of being the Cinderella in their circle, it will supply the criterion by which they are all judged; it will grade and evaluate each product of culture."²⁴

Having come so far in our review of the past and the grounds for present educational faith, there is little of the venture of faith and much of the certainty of knowledge in what I will here add, by your leave, as a personal confession of educational faith:

Confessio Fidei. I believe that the fundamental method of improving the human race is by the right mating of life partners, and that education, in home and school, through the instruction of the young, can help enlighten public opinion so that the laws of heredity may be utilized for racial improvement.

I believe that environment is important in providing opportunity for inherited capacities to realize themselves and that education, through the application of knowledge, can assist the community in providing the best environment for the young generation.

I believe that the will of the individual as the practical function of consciousness is important in determining the attitude of the person toward his inherited capacities and environing opportunities, and that education, in home and school, by indirect and direct means, can assist in the formation of the right will.

I believe, in short, that the great secondary causes which make men and women are heredity, environment, and will as they are used by the First Cause, and that education is a mighty co-operating agent with each of these secondary forces.

Idealism at Work. If any readers of this discussion share this degree of chastened educational faith with me, shall we not agree in following as our unrecorded and unsigned pledge: as teachers of youth and as loving our kind, we intend to practice and to teach that only persons sound in body and in mind should marry; that such persons may marry those who are weak where they are strong, but should never marry those who are weak in the same qualities as themselves; that the socially fit should replenish the earth, that the maritally unfit

should be excluded by the state from the privilege of parenthood; that all movements for the improvement of the physical and social environment of man should receive our support; that the wills of young people, indirectly by our examples and student organizations and directly by our instruction, should be fashioned after the things that are true, lovely, and of good report; in short, "eugenics, eutopias, eunoias,"²⁵ to the end that an ideal society of perfected men and women be established upon the earth.

CHAPTER III

THE NEW EDUCATION

THE story is told of a school meeting at which the uppermost question was that of erecting a new school building. First it was moved that the old building be torn down and a new building be erected in its place. The motion prevailed. It was then moved that the material of the old building be used in erecting the new building. This motion likewise prevailed. It was finally moved that school be conducted in the old building while the new building was being erected. Teachers and administrators to-day have the problem of conducting school in the old building while the new building is being erected, if there is to be a new building, and the problem has its complications, as we shall see.

I. MEANING OF THE TERM

The new education is a theory, a practice, and a spirit. It is a body of recent educational theory; this theory has found expression in occasional, sporadic practice, usually in private, sometimes in public schools; this theory and practice stress the needs of childhood and the spirit of freedom.

This new education is associated with various

“plans”—the best known being the Dalton, the Gary, and the Winnetka.

Some prominent names associated with the new educational theory and practice are: Miss Helen Parkhurst, of Dalton, Massachusetts; William Wirt, of Gary, Indiana; Carleton Washburne, of Winnetka, Illinois; Mme. Montessori, of Rome; John Dewey and W. H. Kilpatrick, of Teachers' College, Columbia University; C. L. Meriam, of the University of Missouri; Mrs. Johnson, of Fairhope, Alabama; Miss Caroline Pratt, of New York; Saunderson, of Oundle, about whom H. G. Wells wrote in his *Story of a Great Schoolmaster*; H. H. Badley, of Bedales, England; Dr. O. Decroly, in Belgium; Roger Cousinet, in France, and many others in Europe and elsewhere.

Some of the books dealing with the new education, whose very titles suggest the forward look, are:

Adams, John: *Modern Developments in Educational Practice*. Harcourt, Brace.

Cox, P. W. L.: *Creative School Control*. Lippincott.

Dewey, John and Evelyn: *Schools of Tomorrow*. Dutton.

Kilpatrick, W. H.: *Education for a Changing Civilization*. Macmillan. Also, *Our Educational Task*, Chapel Hill, N. C., 1930.

O'Shea, M. V.: *The Child, His Nature and His Needs*. Valparaiso, 1924.

Washburne and Stearns: *New Schools in the Old World*. John Day.

Weeks and O'Shea: *Education of To-morrow*. Macmillan.

(See list at end of volume.)

II. INFLUENCES AFFECTING THE RISE OF THE NEW EDUCATION

1. *Biology*. The biological viewpoint stresses the organism as a whole and as a unit in its relation to its environment. The behavior of the organism as a response to the stimulus of the situation is an object of special study. The same viewpoint may be applied to man, and is so done in the book of George A. Dorsey, *Why We Behave Like Human Beings*, and that of H. A. Overstreet, *Influencing Human Behavior*.

2. *Physiology*. So far as physiology takes account of mind at all, it is regarded as one of the organs of the body, whose functioning is an aid to adjustment. This viewpoint tends to stress the practical in distinction from the theoretical modes of thought. Man is an agent whose mind is a tool to assist him in action.

3. *Psychology*. Of the many current types of psychology, the one that has most influenced educational theory is that of Thorndike, with his account of original human nature as capacity of organic response; his mechanistic laws of learning through "readiness to act," exercise, and the effect of action as annoying or satisfy-

ing; and his account of individual differences. Thorndike set John B. Watson to work with the suggestion that men should be studied as mice are, and "Behaviorism" is the outcome—a mode of thought that defines consciousness as behavior.

Behaviorism, both as a method and as a philosophy, being mechanistic and causal, has thrown the purposive psychology of the self, as represented by Miss Calkins, William MacDougall, James Ward, and others, on the defensive. Educationally, it is going to stress the significance of the prekindergarten period.

The *Configuration Psychology*, or *Gestalt-Psychologie*, of Köhler and Koffka, stresses reactions to total situations rather than isolated stimuli. It is in logical harmony with the new educational theory, but has not particularly influenced it.

Likewise, the psychoanalytic movement of Freud, Jung, and Adler has not yet greatly affected educational theory, though it is true that much action is due to complexes or mental sets, conscious or subconscious, not to the reasons that may be assigned, and knowledge of such would aid teachers in understanding pupils, perhaps themselves also.

4. *Sociology*. According to this science, man is made by his physical and social environment. Among the most prominent environmental influences to-day appear those of science, industry,

and democracy. Ours is an industrial civilization due to applied science, and our industrialism and scientific achievements have far outrun our democracy with its slow pace. Such ideas are very prominent in the educational philosophy of Dr. John Dewey, whose thinking, once idealistic, is now mainly social, pragmatic, and behavioristic.

5. *Philosophy.* Here we have to note the two influences of Pragmatism and Mechanism. Pragmatism is practicality in the field of thought, holding that the ideas that work are true and, in some of its forms, limiting speculation to the hypotheses that can be proven in experience. Mechanism holds that all life is mechanically determined by antecedent conditions, that man is a machine, that reflective thought is only the activity of that most complex of all machines, the human brain. Such views are popularly represented by that intellectual organism known as Clarence Darrow. They are consonant with a machine age, among whose late expressions in the dance is the "Charleston," said to be a machine dancing; and in music, Professor Converse's epic composition on a Day in Ford's Detroit, and the "Ballet Mécanique," said to be the music not of the heavenly spheres, but of the earthly wheels. Pragmatism and Mechanism have tended to throw the philosophy of Idealism, which believes in personality as reality, on the defensive.

III. CHARACTERISTICS OF THE NEW EDUCATION

1. All the new contemporary educational tendencies are paido-centric, that is, child-centered. A little child is leading the education and teachers of our day. His nature and needs are foremost in the new theory and practice. It is the "Century of the Child," as Ellen Key describes it. Racial experience, the community life, the playgrounds, the school buildings, the course of study, the methods, the teachers, all put the child in the center of interest and effort; all exist for him, not he for them.

2. *Pupil Participation.* The new type of school utilizes the pupils themselves in governing, in counseling, in sharing responsibility, in choosing work to do, in teaching each other, even in some schools, in "lecturing." Such pupil participation is held to be itself educative, and lifelike.

3. *Recognition of Individuality.* There is much individual instruction, as at Winnetka; much individual initiative and self-reliance, as in the Dalton plan; much self-education, as in the Montessori method. Such recognition of individuality is held to be necessary and desirable for more rapid advancement and for the development of leadership required by democracy. It is antagonistic to mass instruction, especially of the formal kind.

4. *The Project Method.* In its most general sense as advocated by Professor Kilpatrick, this

method means that children learn through engaging in purposeful and purposed activities. This they may do either as individuals or as groups. The purpose is the pupil's, or, if the teacher's, then one to which the pupil yields whole-hearted assent. Ideally, it is the pupils themselves who purpose, plan, execute, and then judge the measure of their success.

5. *Discussion and Conference.* This is held to be the democratic way of forming policies and reaching conclusions. Pupils and teachers as friends take courses together. Truth is not imposed from above, but arrived at from below. The views of pupils are sought and utilized. Groups make inquiry and find answers. Harrison Elliott, at Union Theological Seminary, has especially developed this method.

6. The great slogan is, *Learn by doing*. That is, face real situations which engross one's attention and engage one's activities, and, as the doing proceeds, the learning takes place as a phase of it. A classroom is a living room. Let the school be a rich environment, and the pupils will really live and grow there, and educate themselves in the process, as in Cousinet's experimental schools in France.

7. *The Work-Study-Play Plan.* This is best exemplified at Gary, Indiana. The school day is longer; no school work is done at home; the children alternate between some form of manual work, study associated with the work, and play

for free physical activities. Antioch College has a somewhat similar plan for associating work and study. Incidentally, by this method school buildings can accommodate larger bodies of children, the economic phase of the plan which has greatly commended it to some.

8. *Instruction.* Little or no formal class instruction; that is, mass instruction in subjects in which children feel no interest and of which they have no sense of need. Formal instruction may be given when it is called for by the pupils as they require it in their work. This makes it vital and functional in experience. The sense of need for knowledge, it is claimed, should precede the acquisition of knowledge, as in Bakule's school for cripples in Prague.

9. *Intrinsic Motivation.* This means that the incentives grow out of the work itself, not the threat or command of the teacher, not the hope of reward or the fear of punishment, not the desire to be promoted or the dread of being kept back. The urge is from within, not without. One activity leads on to another by its inherent interest and continuous connections. In some modern schools there are no examinations, failures or promotions.

10. *Control.* The teacher is a guide or director. He does not occupy the central position, as in the Herbartian system. The eyes of the pupils are not on the teacher, but on their work. The teacher is thinking about the pupils and

their work, the pupils are thinking only of their work. The good teacher thus as rapidly as possible makes himself unnecessary. He is in the background, seeing the children live and grow, helping them when necessary, and most content when not needed. Defenders of the new education claim this kind of teaching is most difficult of all.

11. *The School.* The school is like life; that is, it is where children really like to be, where they can express themselves, and do what they like, in a measure, and like what they do. The ideal school is life at its best, simplifying the complex society of to-day, representing the most pure and wholesome aspects of human society, and giving that democratic relation between races and nations which life outside the school often lacks. Recitations are socialized in that many take part and life-situations are utilized, as in store-keeping, bungalow-building, etc.

12. *The Building.* The school building is a combination library, laboratory, and workshop. The reason is that books are to be used not for themselves, but as tools; the laboratory is for trying things out; the workshop is for the education that comes from making useful and æsthetic things, not for a training for any trade. Thus the child's love for activity and experimentation is utilized and gratified.

13. *A Social Center.* The school is a social center. The life of the community flows through

it. Parents have their meetings here. Parents and teachers counsel together and co-operate in solving common problems. Pupils entertain their parents at parties. The school building, erected by the taxes of all, is the common property of all. It is in use the waking hours of the day.

14. *Interest.* Effort is based on interest. The theory is that children will work at what they are interested in. Thus they get their discipline, by following through to the foreseen desired end. Interest is primary, effort is secondary. In the old theory effort was primary; interest might or might not follow in its train; if so, good; if not, one must do his duty just the same. John Adams has called the old theorists the "Good-old grinders," and the new theorists the "primrose-pathers."

15. *Method.* Psychological rather than logical learning and texts. The psychological order is that of experience, the logical order that of the arrangement of the results of experience. Psychologically pupils learn by discovery, logically by memorizing the formulated results of the discoveries of others. A textbook should be the pupils' own making; it should not be the results of ordered adult learning simplified.

16. *Discipline.* There should be "free discipline." This means there should be no coercion, or but little, as in a case of emergency or danger. A child should not ordinarily be made to do what

he doesn't want to do. If it is something he should do, then the teacher or parent should so handle the situation or move upon his impulses that he will come to want to do what he should do. These are the so-called "emancipationists" in discipline, taking the place of those who ruled by personal control, as these took the place of the "rule of the ruler," or the "blood-letters."

17. *Activities.* The extra-curricular activities are held to be the most educative and so the most important phases of school work. Perhaps they will become intra-curricular and then be recognized as the major curricular activities while the studies will remain as the minor or "core" curriculum. The present arrangement is somewhat paradoxical, whereby pupils learn to wash the dishes at school instead of at home and to do algebra at home instead of at school. The out-of-school types of learning are so interesting and effective that it is proposed to include them as phases of school work. Combining the two we get the conception of the school as a social institution utilizing all the interests of young people to educate them—games, athletics, dramatics, debating, glee club, orchestra, dances, honor societies, radio, "math" and other clubs, school bank, corridor behavior, assembly programs, lunch-room etiquette, student councils, and studying as a phase of useful social living. One modern high school reports twenty-seven different student clubs.

18. *Curriculum.* The curriculum is experience, a series of experiences. Experience is the twofold process of action and interaction between the organism or group of organisms and the environment. The curriculum is conceived not as the course of study, not the subjects studied, not the texts, not the educational objectives, but as the real vital experiences the pupils do get at school. It is what happens to them when they do things; they should find themselves, their fellows, and their work.

19. *Intelligence Testing.* The term "intelligence quotient," or I. Q., has passed into educational literature. It is obtained by first determining the mental age of the pupil; that is, the chronological age group with which he belongs, whether beyond or below his own age, and multiplying this by his chronological age*—thus a child of ten whose mentality is that of the average child of twelve, has an I. Q. of 120, and a child of ten whose mentality is that of the average child of eight, has an I. Q. of eighty. Pupils must have certain I. Q.'s for elementary schools, higher for high school, still higher for college. We cannot prognosticate success in school or college for those with sufficiently high I. Q.'s, for other factors, moral in nature, enter into consideration. But pupils can be classified on this basis, legitimate expectations formed, based on ability, and pupils held more nearly to ac-

*For convenience decimals are not used.

complishment matching their capacity. The surprising conclusion has come out that we have as much "general intelligence," that is, intellectual ability in adapting means to ends, at from sixteen to eighteen as ever, after which time our mental growth is rather horizontal than vertical.

20. *Measurements.* With intelligence testing go scales for measuring attainments. The tests reveal native ability, the scales measure accomplishment or achievement. Practically all the school subjects now have scales, including penmanship, composition, arithmetic, geography, drawing, spelling, reading. By comparing a pupil's I. Q. with his attainment a measure of his effort or character is taken, and a leverage of approach to him is suggested. The new education in its testing and measuring phases is approaching a science.

21. *The Junior High School.* This is a new phase of school organization in America. The old allotment of eight years to the elementary school and four years to the high school, the so-called 8-4 plan, is becoming the 6-2-4 plan, or the 6-3-3 plan. About the age of twelve, after six years in elementary school, the children facing the teacher are beginning to be different. Preadolescence has passed into early adolescence, new interests are aroused, new demands for more and different subject matter under several teachers arise, new social activities become engrossing, school life must be enriched and

made more attractive, the transition to senior high school made more easy and natural. The period from twelve to fourteen or fifteen is somewhat distinct and affords a hitherto largely neglected educational opportunity. Yet there are weaknesses connected with the junior high-school movement which keep it still in the experimental stage.

22. *Education Through Vocation, Not for Vocation.* We study to-day vocational aspects of education rather than aspects of vocational education. Education is by means of industry, not for industry primarily. Education is living, including earning a living; it is not alone preparation for earning a living. Everyone should work, everyone should be economically independent, yet everyone too should possess the cultural aspects of his labor and of living. First in importance is the man, then the workman; first the life, then the living. Earning a living should be itself a phase of living, a mode of joyous, creative self-expression. The arts-and-crafts idea is beginning to permeate the educational theory of trade schools, manual training high schools, commercial high schools, agricultural high schools, technical high schools, business colleges and the higher professional schools of engineering, education, law, medicine, and theology.

23. *Education as Socialization.* Co-operation in study in contrast with individual competition,

social growth rather than grades, the mutual sharing of interests rather than individualism in effort and attainment, school subjects as expressions of social needs, the school process as socializing the individual, the school as reflecting the aims held by a society for itself, learning to say "we," "our," "us," instead of "I," "my," "me"—these are emphasized in the new education.

At the same time that individuality is recognized, the new education is also cultivating sociality. Individualism and socialization are two phases of the same process. Cousinet's experimental schools at Arcis-sur-Aube, in France, have particularly shown this result.

24. *Education as International.* Extend the process of socializing far enough and you arrive at internationalizing. Democracy is the sharing of interests within social groups and between social groups. When the social groups between which interests are shared are nations, we get democracy on an international scale. There is now an International Education Association, an outgrowth of the National Education Association in America, an International Institute of Education, and at Laren, near Amsterdam, a little experimental humanitarian school under the auspices of an international brotherhood. There is a specious internationalism which wipes out national boundaries and burns national flags; and there is a real internationalism that

keeps but leaps national political boundaries and makes the flag of the nation also the flag of peace and good will. Our education is stressing the economic interdependence of mankind, industrial and intellectual rather than military history, the common dependence of man as a child of nature on mother earth, the movement of mankind toward social integration, and the internationalism of science, art, literature, and ideas. This educational movement for internationalism is a necessary parallel to the modern world contraction and unification due to steamship, motorship, airplane, radio, telephone, television, and the other arts of communication and transportation, tending to overcome the barriers of space and time. The figure of Colonel Charles A. Lindbergh is prophetic of the leadership of youth in a more neighborly and brotherly world. Science is bringing the human family into unity, and will continue to do so. At the same time science has provided means of wholesale destruction. Science can make the world a neighborhood, but it takes something else to make it a brotherhood. We simply must learn the arts of co-operation suggested by ever-increasing proximity to each other or anticipate exterminating wars.

25. *Education as the Reconstruction of Experience.* From the foregoing we gather the general conclusion that education is as large as life itself, that not merely the individual and groups

are growing, but that society itself is to be transformed. Education essentially is not molding from without, not developing from within, not reforming broken characters, not disciplining the mind, not communicating knowledge, not repeating past racial epochs, not preparation for real living by and by, but the present reconstruction, reorganization, transformation of experience, personal and social, enriching its present content, controlling its subsequent course. This is Doctor Dewey's main viewpoint. The new education is optimistic, stresses the practical, and is based on hope and expectation. It is a much bigger thing than in our own school days, though they were but recent.

IV. ESTIMATE AND ANTICIPATIONS

So far we have had exposition, but no estimate. Perhaps the exposition has at times been so glowing that approval has been implied. But not in all cases. Perhaps our feeling is that there is some good in each one of these twenty-five characteristics; that no one of them is to be rejected *in toto*; but that some of them require supplementary emphasis.

Of course, "the new education" is not so new in theory. It is new in the extent to which it is being practiced in experimental schools to-day, and to some extent in public schools. Most of the theories are found in Rousseau, Pestalozzi, and Froebel. The theories depart from Rous-

seau in emphasizing society as a necessary medium for natural development. Practically all of the theories are in Pestalozzi and Froebel, except the use of discussion and conferences, intelligence tests, achievement scales, and the junior high school. The modern theories have generally dropped the mysticism and metaphysical idealism of Froebel, whether wisely or not may be questioned.

The new education is admittedly experimental, and criticism must be temperate and open-minded till more results are before us. Experience so far has shown that with many children, especially those with initiative, the new methods have worked well, judged even by the standard of formal accomplishment. In the case of other children, especially those inclined to be indolent, though they are capable, the results have been unsatisfactory both to themselves and their parents.

We wonder what the children of the new education will be like thirty years from now, and what kind of a world theirs will be. Will they be weak and flabby as a result of so much catering and having their own say and way, or will they be strong and virile as a result of choosing for themselves?

We can accept the technique of procedure of much of the new education without committing ourselves necessarily to its pragmatic and behavioristic viewpoints. For the most part the

new education lacks the stress on the personality of the teacher and the personal relations between teacher and pupil that the older idealistic philosophy and purposive psychology so strongly emphasized.

By the same token the new education, while strongly moral and social, is but slightly spiritual, meaning by this man's sense of relationship to God as larger than and inclusive of his sense of relationship to man. Not one of the dozens of experimental schools, so far as I know, lays primary stress on religion as a form of social control, except École des Roches, Verneuil-sur-Avre, France, where "religion is regarded as an essential factor in moral development." Here, in my judgment, is a great and neglected opportunity. It is still true, as it has always been, that "the earth is the Lord's and the fullness thereof," but with the overflowing increase of fullness due to man's knowledge, industry, and social enterprises, there is a growing emphasis that the earth is man's and man's is the fullness thereof the short time he lives.

Despite the recognition of individual differences and the need of individual instruction, we must still continue to have class teaching both as necessary in a democracy requiring mass education and as desirable in itself for its social value. We may anticipate modification by various plans of exclusive reliance on class teaching. There will be more individual diagnosis, more

individual attention, and smaller classes, or at least groups within classes.

There is no one best method. Much depends on what is being taught, by whom taught, and under what circumstances. The project method is not a universal solution of the problem of method. It shines in the physical activities like manual training, printing, domestic science, domestic art. If used alone, it is sure to leave knowledge unorganized and great unwelcome gaps in our cultural acquaintance with man's past story. Besides, practically speaking, much learning must continue to be without immediate intrinsic interest, but as means to desired ends. Many still think that the backgrounds in history and literature must continue to be taught.

With increasing diversity and complexity of modern society we most naturally expect more varied types of schools and school buildings. The home atmosphere at its best is likely to pervade the future school. The classroom will be made safe for democracy, national and international. Though education is now a billion and a half proposition in this country, rivaling jewelry, though outdistanced by crime, there must be much more money for education, especially when we contemplate continuation schools, increasing the upper age limit of compulsory education for those able to profit by it, the natural increase of population, the need for adult

education throughout life, and especially better salaries for our underpaid teachers. They should certainly receive as good salaries as the rank and file of the janitors, painters, masons, carpenters, plumbers, and printers they help equip for the pleasures and profits of living; such is far from being so at present. This is one reason why our schools lack efficiency. Teachers are not paid enough to attract the best talent. "Experience is a dear teacher; all the rest are underpaid." The economic aspect, however, is only one phase of the problem of recruiting teachers, as of every problem.

This is the cost problem. The new type of building, the new type of teacher, the new type of normal training, with smaller classes and more individual instruction, may cost considerably more than our present outlay. But if the new education is better, it is worth the extra expense. There is money enough to give our children the best education—anything short of this is real extravagance. The success of the new experimental schools has been due in part to fortunate financing.

The program of the new education can never go through without a different type of teacher training. Our normal schools have run for a quarter of a century on the Herbartian basis. There are signs that the principles of Froebel and his successors are taking the place of the "five formal steps" of the Herbartians. The

problem of the recruiting and selection of teachers may have to be undertaken from a new angle.

There are administrative difficulties in the way of the new education, especially in large schools. A small school with small classes and one or two progressive teachers can more easily do new things requiring flexibility and informality than can a large, unwieldy school system. Yet even in a large school individual progressive teachers in their own rooms may be encouraged to try out the new things. If successful, the experiment may become a contagion. In my own college work, to make a personal statement, though I do my best as a teacher, there is still, I fear, much formal instruction without any answering sense of need. Some of the work too is extrinsically motivated, for example, by grades and marks. I am certainly something more (or less) than the guide of pupils' activities, unless "activities" be construed as mental as well as manual. Some effort is not based on interest, yet I believe it is justified. We still use texts with some approach to logical arrangement; coercion still enters to some extent in requiring themes, theses, examinations, and attendance. In the home we have not yet been able to dispense with coercion entirely. On the whole a rough estimate indicates that my own work is perhaps fifty per cent in tune with the new education.

Americans appreciate education. With one seventeenth of the globe's population, America spends more for education than the remaining sixteen seventeenths combined. This is partly due to our high standard of living. But a higher appreciation of education as right personal and social growth is yet to come, with a consequent higher social esteem of the teacher as the maker of democracies, the apostle of progress, the priest of man's spiritual heritage, the personal friend of the individual child, at times the very father or mother of his soul, and so the coworker with God in the perfecting of man. This progressive teacher in the future, as in the past, will probably continue to teach in the old building while the new one is being built, and will not be "the first by whom the new is tried, nor yet the last to lay the old aside."

CHAPTER IV

ESTIMATE OF THE NEW EDUCATION

How old is the new education? The answer is a matter of fact. How true is the new education? The answer is a matter of judgment. We begin with the first question.

Consider this statement: "A freeman ought to be a freeman in the acquisition of knowledge; . . . knowledge which is required under compulsion has no hold on the mind." Does not this sound like a modern version of "purposeful activity" and the absence of coercion? Yet it was Plato who wrote it in the *Republic* (536 E) some twenty-three centuries ago.

Again: "The sports of children are designed to prepare the way for the business of later life, and should be for the most part imitations of the occupations which they will hereafter pursue in earnest." One might fancy this to be a passage from Groos on *The Play of Man*. It was written by Aristotle in the *Politics* (Book VII), following a similar strain in Plato.

Again: "It will be necessary, above all things, to take care lest the child should conceive a dislike to the application which he cannot yet love. . . . Let his instruction be an amusement to him." Here in principle is *The Play*

Way, "the wider problem of method," and "practicing with satisfaction." But the words were penned by Quintilian in his *Institutes of Oratory* (Book I, Chap. I, § 20), in the first century of the Christian era.

Again we read: ". . . the young should never be compelled to do anything, but their tasks should be of such a kind and should be set them in such a way that they will do them of their own accord, and take pleasure in them." An educational modernist could hardly go further. The words may be found in *The Great Didactic* of Comenius (Editor, Keatinge, Part II, p. 253) and are quoted by him with approval from "that great man, Eilhard Lubinus," who was a professor of poetry and theology in the university of Rostock in the first quarter of the seventeenth century.

Here is a striking passage: "For experience shows that a man's body continues to grow up to his twenty-fifth year, and that after this it only increases in strength; and we must conclude that this slow rate of increase has been accorded to man by the forethought of God (for the larger bodies of animals attain their full growth in a few months, or in a couple of years at most) that he may have the more time to prepare himself for the duties of life." Apart from the theology involved, one might think himself to be reading John Fiske on *The Significance of Infancy*. Really, the expression goes back

to that pedagogical genius, John Amos Comenius (*op. cit.*, p. 255), and dates from 1632.

Writes another: "I have always had a fancy that learning might be made a play and recreation to children; and that they might be brought to desire to be taught, if it were proposed to them as a thing of honor, credit, delight, and recreation, or as a reward for doing something else, and if they were never chid or corrected for the neglect of it." And from the same writer these words: "But the learning pages of Latin by heart no more fits the memory for retention of anything else than the graving of one sentence in lead makes it [*i. e.*, the lead] the more capable of retaining firmly any other characters." Does not one find here in the first case the very modern recognition of the importance of pleasure in the learning process, and in the other a clear rejection of the doctrine of "formal discipline"? Yet these passages were written by John Locke in his *Some Thoughts Concerning Education* (§§ 148, 176), which was published in 1693.

Here is a modern jewel in its antique setting:

We are in pain to make them scholars, but not Men! To talk, rather than to know, which is true Canting.

The first Thing obvious to Children is what is sensible; and that we make no Part of their Rudi-ments.

We press their Memory too soon, and puzzle, strain, and load them with Words and Rules; to

know Grammer and Rhetorick, and a strange Tongue or two, that it is ten to one may never be useful to them; Leaving their natural Genius to Mechanical and Physical, or natural Knowledge uncultivated and neglected; which would be of exceeding Use and Pleasure to them through the whole Course of their Life.

To be sure, Languages are not to be despised or neglected. But Things are still to be preferred.

Children had rather be making of Tools and Instruments of Play; Shaping, Drawing, Framing, and Building, &c. than getting some Rules of Propriety of Speech by Heart; And those also would follow with more Judgment, and less Trouble and Time.

It were happy if we studied Nature more in natural Things; and acted according to Nature, whose Rules are few, plain, and most reasonable.

Let us begin where she begins, go her Pace, and close always where she ends, and we cannot miss of being good Naturalists.²⁶

Rousseau was six years old when the author of these words died.*

Of course it must be said that these quotations are exceptional, that they do not represent the total viewpoint of their authors, and not at all the prevailing practice in the schools. But there they are, like the first rays of light at the dawning of a new day. They keep us from being so shortsighted historically as to suppose that pedagogical wisdom began only in our day. It is with Rousseau (d. 1788) that our current

*The author is indebted for this reference to Mrs. Grace Brinton Moore.

educational epoch really begins. He first directed the teacher's attention rather to his pupil than to his subject. (Compare Adams, *Modern Developments in Educational Practice*, New York, 1922, p. 13.) Dr. John Dewey, the leading figure of the new education, begins his *Schools of To-morrow* (New York, 1915) with quotations from the *Émile*, and says that Rousseau "sounded the keynote of all modern efforts for educational progress" (p. 1). In one of his less impassioned passages Rousseau writes: "The spirit of these rules is to grant to children more real liberty and less domination, to leave them more to do on their own account, and to exact less from others" (*Émile*. Tr. Payne, New York, 1892, p. 33).

The followers of Rousseau reduce his theories to practice, and more specifically than his predecessors formulate certain principles of the new education. "The school ought really to stand in the closest connection with the life of the home, instead of, as now, in strong contradiction to it. . . . Her [Gertrude's] verbal instruction seemed to vanish in the spirit of her real activity, in which it had always had its source. The result of her system was that each child was skillful, intelligent, and active to the full extent that its age and development allowed." So wrote Pestalozzi in his *Leonard and Gertrude*, 1781 (Boston, 1910, pp. 118, 130), showing activity as the basis of learning.

"That book alone has a claim to be read which interests *now*, and can prepare the way for fresh interest in the future." So wrote Herbart in his *Science of Education* (Boston, 1895, p. 150), in 1806, showing his emphasis on interest, on the present, and on "activity leading to further activity."

A golden paragraph, in the very language of the modern theorist, is this: "Instruction must always be connected with a certain need and want of the pupil; and this want must have been previously developed, wakened, led up to, in the boy, or he cannot be taught with advantage, with success. A chief cause of many imperfections in our schools in our system of instruction is that we teach and instruct our children without having first awakened this need, perhaps when we have already destroyed what was *in* the child!" It was written by Froebel in 1826, and appears in his *Education of Man* (Student's Froebel, Boston, 1911, p. 89).

Without quoting from Spencer, Huxley, James, and others of the great dead, it is clear that the new education of the present is a development out of the best in the old education of the past. How old the new! How new the old! The new is there in the old, embedded in much alien material; the old is here in the new, inspiring many novel applications. We are not to say, "This is true because it is new;" or, "This is false because it is old."

Turning to our second question we now ask, How true is the new education? Our best judgment, relying on experience, observation, and reason, must be our reliance in answering.

In giving the answer to this most important question we will follow the same order as that used in giving an exposition of the new education in the preceding chapter.

1. It is better to center education in *ideals* for children and the race rather than in children themselves. After all, children are immature, dependent, and plastic members of the race. They are often irrational in their individuality. As Socrates said in effect to the Sophists, not man, but reason is the measure of all things; not individuality, but universality; not perceptions, but concepts. Ideals are the norms for all human experience, including that of children. After all, it is still true that obedience to just law is a virtue, that following physical laws leads to health, that truth is something to be discovered, rather than made, that conformity is a large element even in creativity, that repression is a necessary phase of expression. Under the influence of paidocentricism (what a hybrid!) self-expression may easily become self-explosion.

2. Pupil participation requires for best success some *teacher* participation. There is a tact-[✓]ful way of making the wisdom of maturer experience available in guiding the experience of the

immature. Not everything has to be learned afresh by hard experience. The teacher is not to abdicate, but exercise the powers of oversight, of sanction, and, if necessary, of veto.

3. The recognition of individuality should not mean the pursuit of whimsical or capricious ends. Individuality is to find itself in rationality and in sociality; otherwise it is only eccentricity. Even individual instruction does not exclude class instruction. The class may learn as the individual is instructed, and the individual may learn as the class is instructed.

4. The project method is not to be rejected, but it requires supplementation. It is inadequate to carry the whole burden of instruction. At times it is too slow, at times it is too limited in its range of material, and always it is too unsystematic. In addition there are certain practical disadvantages connected with its use, such as the expense it may involve, its interference with a regular schedule of work, its imposition on pupils by teachers, the difficulty of defining it exactly, and the lack of teachers trained to use it.

5. The use of the discussion and conference method, unless in the hands of a skilled leader, can waste a lot of time and get nowhere. For successful use it not only requires a good leader, but presupposes experience, study, observation, and knowledge on the part of those participating.

6. Yes, we learn to do by doing. But this is not all—we learn also to *think* by doing; also to think by *thinking*; also to do by *thinking*. We even learn by doing the opposite, as when we suddenly become careful in reading the labels on the bottles and boxes in the medicine chest after a single lapse. This is just the opposite of “precise practice.” The experimental method is, of course, indispensable in learning new things intentionally; but many new discoveries, like photography, for example, are made by accident, and the experimental method is a very expensive way of transmitting funded knowledge.

7. The Work-Study-Play plan has many advantages, especially in its social and economic features, but its long hours may easily become too severe a strain on the teachers. This difficulty may be avoided by teachers working in shifts. This, however, increases the expense again, which it is the design of the system to reduce. It is also true that this plan may not allow pupils to be alone enough.

8. It is all very well to have need before knowledge in mild cases, but in cases of serious need it is good to have the knowledge ready. This is true in all cases of “first aid.” The motto of the Boy Scouts, “Be prepared,” suggests knowledge before need. Not to have the knowledge until after the need is often fatal. It is good for school children to have the fire-drill

before the fire. It is true that a strong motive to learn grows out of a situation of actual need, but the remedy is needed instantly and there is often not time enough to learn. We do not have to wait for the need before the acquisition of useful knowledge. It is quite enough to awaken a sense of need. And this can be done by the aid of the imagination. A picture of a school building afire or the vivid imagination of it is enough to motivate the fire-drill. We are not so bound to present facts as to keep knowledge waiting for needs to arise.

9. Intrinsic motivation is, of course, the ideal. But it cannot always be had either with children or with adults. It is a practical ideal only for the highest minded. Not only our educational system, but life itself is shot through with extrinsic as well as intrinsic motivation. Marks, promotions, rewards, prizes, social esteem, honorary degrees, working for pay, doing things we don't want to do because they lead to things we do want—these things are a part of life outside as well as inside school. Intrinsic motivation alone—doing a thing because one loves to do it—is too ideal to be always practical, and at times too individualistic to be socially desirable.

10. Certainly, the teacher is guide, director, and friend on the sidelines of the educative process, but there are three other things that the best teacher will not omit. At certain times he will have some knowledge to communicate, at cer-

tain other times he will exercise some control with authority; and at all times he will maintain personal relations with his pupils. Teaching is more than the scientific and impersonal manipulation of a situation securing desirable responses; it is a tactful and artistic contagion of personality.²⁷

11. "Education is life." This is a fine phrase, but it is vague. Crime, disease, dirt, ugliness, error, old age, death are also phases of the experience we call life. The school should not be life in any of these senses. It cannot even be life at its best in some respects, for example, parenthood. Certainly we are educated by all the experiences of life; still, some of these experiences we should be better without. The function of the school is necessarily limited to exemplifying certain phases of life at the best possible.

12. Of course pupils are to experiment, and read, and engage in activities. There is a supplementary thing they must do too, and that is to *intellectualize* their experiences. For this, classroom work under thoughtful teachers is necessary. We are in danger of bondage to the concrete. We do not face the abstract squarely enough. Our problems require finally to be divorced from the concrete "setting" in which they are enmeshed. To miss this is to miss the value, joy, and elevation of symbolic thinking.

13. It is right to make the school a social center to the maximum extent possible. But we

have to recognize that there are some valuable elements in American social life which cannot be expressed through the school. One of these is party politics; another is denominational religion. These are real but divisive forces in American social life. Only in exceptional communities could a friendly and co-operative effort to arrive at the truth in these fields be had in the school. The American school can be a center for all the social influences only in a limited sense.

14. It is ideal to say that all effort is the outgrowth of interest. But two kinds of interest must at once be recognized, namely, immediate and remote. We have an immediate interest in good candy for its own sake. We have no immediate interest in bad medicine when we are ill, but a remote interest in being well. Not much effort is involved in eating candy we like. Considerable effort may be involved in taking bad medicine we do not like. The effort may be reduced if the medicine is sugar-coated. Interest of the immediate kind will lead to one type of effort, mainly involuntary; interest of the remote kind will lead to another type of effort, mainly voluntary. Now, the weakness of the new education may be that it relies too much on immediate interest and involuntary effort, whereas what life often requires of us is action in accord with a remote interest and voluntary effort. And voluntary effort of this kind will

often develop, through the acquired knowledge, the immediate type of interest. Thus, we are to do our duty whether immediately interested in so doing or not; and in doing it an immediate interest may develop. So, while immediate interest leads to involuntary effort, voluntary effort through a remote interest may lead to an immediate interest. We may lack interest in our history because we lack knowledge; and we may lack knowledge because we have put forth no voluntary effort. The new education, through its reliance on immediate interests, may become flabby.

15. The psychological way of learning is said to be the order of experience; the logical way is said to be the order of the usual systematic textbook. Now, it is true that in order to know anything it is necessary either to have experienced that thing or some similar thing. In the former case we have knowledge by acquaintance; in the latter case we have knowledge by description. Thus, we may know New York City by acquaintance, and Tokyo only by description. Now, the danger in emphasizing psychological learning is that we may be too slow in passing to logical learning. Not everything has to be learned by acquaintance, however desirable this might be; most things have to be learned by description. While we cannot dispense with psychological learning, that is, learning by acquaintance, a little of it will carry much logical learning.

16. Free discipline is admirable to the extent that it works. It is usually, however, a goal to be reached rather than a starting point. Children pass from discipline to freedom rather than from freedom to discipline. The latter is the slow, painful way of the race; the former is the shorter and less painful way of education. The goal is the formation of a disposition to do the right, which, of course, requires no coercion. But in the process of forming such a disposition most children require some coercion from a gentle, though firm, authority which they respect and obey. "Never coerce" is not practical nor desirable under the usual circumstances of human life. Authority begins by being external; it is sufficient if it ends, through habit-formation and self-control, in becoming internal. As Herbart said, we pass from *Regierung* to *Zucht*, from being governed to self-government.

17. The principle that the extra-curricular activities are educative is, of course, defensible. They develop sociality, and encourage initiative and self-reliance. However, such diversions may easily become distractions, and uneducative time-consumers. They may also in sensitive and conscientious pupils increase unduly the physical strain of school and college life. Some high schools report as many as thirty-five different student organizations. Undoubtedly interesting as many of them are in themselves, the pupils may easily confuse education with organizations,

without having done a thorough piece of work anywhere along the line.

18. The new view is that the curriculum is a set of experiences, or the activities in which one engages, or a series of life-situations one faces. This is a good emphasis, especially for the mature type of pupil. It does not so well fit the sensory, reading, thoughtful, introverted type of pupil. But the thing that is most requisite and most lacking in the practice of the curriculum as experience is a standard of what is worth while. The fact of interest in an activity is not an adequate standard, for the reason that interest may be factitious, its semblance may be borrowed, and many worthless things may be interesting. The endeavor to make the present activities and needs of society the standard is somewhat fatuous, because our society is rapidly changing, and, even if it were not, what exists is not the standard for what ought to exist. The only way out is to conceive clearly the ideal character of man and the characteristics of an ideal society, as guaranteed by one's philosophy of life, and then select those experiences, activities, life-situations, and studies that, according to one's best judgment, best contribute to those ideal ends. Naturally, there will be conflicting views, but their consideration is one thing philosophy is for.

19. The intelligence tests are doubtless here to stay in some form, but their results are not

the last word on an educational situation. The teacher's judgment, based on knowledge of the individual pupil, is important; the test itself must be tested; the tester particularly must be an all-round person and not merely a psychological automaton, and it must be understood just what is tested—whether native ability or achievement or both. Meantime it seems obvious at present that there is little agreement as to what native ability is, as to whether it can be measured apart from all achievement (it probably cannot), and as to whether the grouping of children on the basis of intelligence is on the whole desirable.

20. The achievement scale is supposed to measure the attainment of a pupil in a given field, for example, drawing, English composition, and a dozen or more other school subjects. It was earlier in the field than the intelligence test and is not dependent on the latter, though commonly associated with it. The "intelligence quotient" may be used to interpret and increase the "achievement quotient." The tests have been developed rather on the intellectual side than on the emotional, moral, and social sides. Naturally so; if it is difficult to measure one's native ability to think, it is even more difficult to measure one's native ability to feel or to act. On the other hand, the achievement scales have naturally developed on the intellectual and practical side of accomplishment in knowledge and skill

rather than on the emotional side of ideals and attitudes. But these latter are even more important than even knowledge or skill. It is the simple truth that the intelligence test does not test the whole pupil, and that the achievement scale does not measure the whole pupil. But a teacher who knows a pupil judges a whole pupil, however inadequately. The tests and the scales are not final, though they may greatly aid the teacher's judgment of individual pupils.

21. The junior high school as a new unit of organization in our educational machinery is still in the experimental stage. At the present time (June, 1930), only a small portion of the school systems of the country have it. Without doubt it deserves a wider trial on its merits. It is unfortunate and regrettable that its advocates appear as partisan zealots on the defensive instead of open-minded experimenters with a new instrument. Not everything that calls itself a junior high school is one, the minimum essentials of which are the distinct organization of two or three grades following the sixth and preceding the high school, departmentalized subject matter, and a group of specially prepared teachers. As a matter of fact its spirit is youthful, progressive, experimental, and closely akin to that of the new education.

22. The new education weds culture and vocation. It stresses the vocational aspect of culture and the cultural aspects of vocation. It rejects

the culture that is nonvocational and the vocation that is noncultural. It is a leveling up of vocation and a leveling down of culture. In so far as this is feasible and democratic, it is commendable. But it is not entirely feasible and it is not the only expression of the democratic spirit in education. It is not feasible altogether because not all culture can or should be set to work, and because not every vocation can carry all the culture a human being requires. An educated man has some avocational as well as vocational interests, and his vocation is not coterminous with his knowledge and appreciation. All vocation may be regarded as a form of cultivation, but not all culture is a form of vocation. Our vocation is our gainful employment whereby service is rendered society, involving as it does a certain measure of knowledge, appreciation, and skill; our culture is our zealous love of all the best things in life, some of which are incommensurable with earning, or even service rendered. (The wren whose mate is nesting sings on a neighboring bough.) The new education in pragmatically limiting thought to action is limiting education and life itself.

23. The new education is strongly social; it socializes the school regime, the school subjects, and the pupil. There can be no objection to socialization *per se*. But it needs to be offset by individualization. After all, it is the individual who is socialized, and it is individualizing that

society requires. Pupils must find *themselves* in the social arrangements of the school, in the socialized recitation, and in the services they render the school society. This may require that the individual pupil be left much to himself, that he be given personal instruction, that he work out an individual project. One extreme is the loss of the individual in society; another extreme is the loss of the individual without society. The individual is to be both individual and social, not deindividualized, nor yet antisocial or non-social. The balance between the interests of the individual and the interests of society is not easy to preserve; historically it has never been reached, the emphasis has always been oscillating between the two.

24. Much of the new education is internationalistic. In so far as this is positive, representing understanding, sympathy, and co-operation between the nations of the earth, it is commendable. In so far as it is negative, decrying patriotism, flags, and national boundaries, it is visionary and reprehensible. Similarly, there is a nationalism that in living helps other nations to live, that respects other nations as itself, that follows the moral sense of mankind in dealing with other nations. And there is a nationalism that is chauvinistic, professionally patriotic, overbearing, and bellicose. The right sort of nationalism is the only foundation for the right sort of internationalism. Love your own na-

tion, then love other nations as you love your own. Love is effective good will. The real patriot is he who in love of his country renders it intelligent service. Such service will not be offensive to other nationals. We are to have finally an internationalized world on the foundation of sound and considerate nationalism.

25. In the summarizing conception of the new education as the reconstruction or transformation of experience, enriching its present content, and directing its subsequent course, we find its practicality, its reality, and its rejection of formality admirable. But there are two things we miss in the definition. One is the set of standards by which experience is to be reconstructed. It is not enough to say experiences must be conjointly had and shared; some experiences are not worth having or sharing. It is true that the worth-while experiences are more widely shareable, but we want to know what qualities make them so. The danger of experimentalism as a philosophy of education is that it may surrender the standards of value which the race has so painfully wrought out. There is no objection to improving upon them, but they must be used during the process of improvement and not discarded till the obviously better has been found. Among the standards by which experience is to be reconstructed we may include conformity to fact, the appreciation of form and color, conduct in accordance with an enlightened

sense of right and wrong, the improvement of the conditions of human living, rendering value in service for value received in compensation, and the reality of the spiritual life of man.

* (The second thing we miss in the conception cited is the recognition that all educative experiences are personal in character. It is a person who has the experience, even when the experience is of things; often, perhaps usually, the experience is one of person with person by means of things. Herbart made a just distinction between *Erfahrung* (experience—with things) and *Umgang* (intercourse—with persons). The person is the self-conscious unity and center of experience. The new education is in danger of gaining experience and losing personality. To lose the sense of the fact and value of personality is the triumph of naturalism and the defeat of idealism. The defeat of idealism, if real, means a cosmic tragedy, since man, who thought himself to be a substantial character, would end by being a part of the passing scenery.

The newness of the new education is rather in practice than in theory, and its theory and its practice are valuable as means, but dangerous as extremes. The better way is to keep the best of the old while cautiously experimenting with the new.

CHAPTER V

SOME LIMITATIONS IN DOCTOR DEWEY'S EDUCATIONAL PHILOSOPHY*

DOCTOR DEWEY is commonly rated as our leading educational philosopher, both in the theory of education and in actual influence on educational practice. His views are helping to reconstruct educational systems in the United States, China, Mexico, Russia, and Turkey. He has visited the last four countries named, in all of which his educational advice has been sought. He delights to go where old societies are changing. His is a practical philosophy that would guide social change by means of experimentation. With him knowledge is not to be divorced from action. Knowledge is said to come only through the experimental method of inquiry. Philosophy and education alike find their field in facing the social problems and their method in the laboratory.

Doctor Dewey's philosophy is an embodiment of American social idealism, American practicality, American faith in education, and the Darwinian method of inquiry. And it has the defects of its qualities, as we shall see.

* This paper was presented at the New York meeting of the American Philosophical Association, December 30, 1929.

In what is to follow let no one suppose that the writer is unmindful or unappreciative of the great and beneficial influences Doctor Dewey has exerted upon educational theory and practice, notably in both socializing and individualizing the school. His is a philosophy of social ideals. It is he who wrote in one of his articles the words: "Not all who say 'Ideals, Ideals,' shall enter the kingdom of the ideal, but those who know and who respect the roads that conduct to the kingdom."²⁸

Doctor Dewey's educational philosophy has both fallen in with the spirit of the time and, in a certain respect, run counter to it. It is democratic and scientific, but antagonistic to our economic order. It is consequently just the kind of educational philosophy to be seized upon by progressives everywhere. Unfortunately, however, his educational views have been accepted without a thorough examination of their presuppositions and implications. Such an educational philosopher as Boyd H. Bode, for example, finds something to criticize in Snedden's separation of liberal and vocational education; Bobbitt's questionnaire method of curriculum construction; Charters' job analysis of adult activities and specific educational preparation for them; Kilpatrick's project method; Charles McMurry's central teaching units; James' mental states; Thorndike's behavioristic psychology, and Watson's behaviorism, but in three volumes of criti-

cism right and left, not one word of anything but appreciation for Doctor Dewey. The most popular text in educational philosophy in America is Doctor Dewey's *Democracy and Education*. Perhaps half the teachers of the subject, philosophy of education, do not accept his views, but they are not saying very much about them in print.

To go on this way is contrary to the spirit of science and to Doctor Dewey's own philosophy. In his *Sources of a Science of Education*, published this year (1929), Doctor Dewey writes (pp. 11-12): "The existence of scientific method protects us also from a danger that attends the operations of men of unusual power; dangers of slavish imitation, partisanship, and such jealous devotion to them and their work as to get in the way of further progress. Anybody can notice to-day that the effect of an original and powerful teacher is not all to the good. Those influenced by him often show a one-sided interest; they tend to form schools, and to become impervious to other problems and truths; they incline to swear by the words of their master and to go on repeating his thoughts after him, and often without the spirit and insight that originally made them significant."

We badly need a critical evaluation of Doctor Dewey's educational philosophy. The remainder of this short paper will suggest a few of the possible limitations in this philosophy.

By a philosophy of education we may reasonably agree to mean: *an interpretation of the meaning of education in the light of a world view*. The facts of education may be utilized in determining a world view, as with Herbart, or one's world view may be utilized to interpret educational phenomena, as with Plato.

In Doctor Dewey's educational philosophy we meet the surprising position that philosophy and a theory of education are the same thing, as follows: " 'Philosophy of education' is not an external application of ready-made ideas to a system of practice having a radically different origin and purpose; it is only an explicit formulation of the problems of the formation of right mental and moral habitudes in respect to the difficulties of contemporary social life. The most penetrating definition of philosophy which can be given is, then, that it is the theory of education in its most general phases."²⁹

In the light of the history of philosophy for twenty-five hundred years, covering every realm of speculative inquiry, dropping one by one those branches of knowledge which could prove their conclusions by scientific method, retaining those portions of human inquiry not amenable to demonstration, it is amazing to see the connotation of philosophy shrink to the proportions of "the theory of education in its most general phases." Behold philosophy, the mother of sciences, become the pedagogue of modern indus-

trial society facing undemocratic economic conditions! Such a view could be justified only on the basis of a socio-centric universe. But how can a socio-centric universe be either proven by the method of experimental inquiry or speculatively defended in the light of Eddington's cosmology set forth so majestically in his *Science and the Unseen Universe*? It was thought medievalism, with its Divinity above in the heavens and humanity below on the earth, was a tight little closed world. But here is the modern humanism still tighter, still littler, with introverted man solving his own social questions by means of self-education. Habit formation takes the place of ontology and cosmology!

This view is objectionable in that it unduly limits both philosophy and the philosophy of education. It limits philosophy to human experience and it limits the theory of education to its own data, instead of setting education in some more general theory of the universe, such as Doctor Dewey has himself provided. Now, the consciousness of a limit always raises the question as to what is beyond the limit. But this question it is not proper to raise in the Dewey philosophy, which is always haunted by the unconsidered ghost of the excluded realm.

Though plentiful references occur to evolution, organism, and environment, no theory is advanced concerning the origin of life or the appearance of man on the earth. Supposably

because the hypothesis concerning the origin of life cannot be proven, we are left in the dark as to whether the appearance of man should be thought of as an accident, a design, or a necessity. But a philosophy of education needs to consider who, or what, is being educated and what place this being has in the economy of the universe. The facts of life and man are data behind which, it is held, we are not to go in thought, supposably because such thinking is divorced from action. But we already go behind these facts in thought in saying we should not go behind them. Whoever says it is futile to think beyond experience is already thinking beyond experience. This dialectical form of argument is temperamentally objectionable to Doctor Dewey, and this is the only refutation of it, so far as I know, he has ever made. Meanwhile, as Bertrand Russell, who likewise believes in being scientific in philosophy, has shown in his *Problems of Philosophy*, while philosophy may not scientifically answer our questions, it can at least open our minds to some of the possible answers.

But in the pragmatic philosophy of Doctor Dewey, which limits inquiry to action, there is no room for Russell's realism or Royce's idealism, even as theories of the good life education seeks to form, because idealism and realism alike transcend experimental inquiry. It is intellectually undemocratic to deny the possible valid-

ity of non-pragmatic types of educational philosophy.

Paradoxical enough, some of the chief values of life are associated with man's faith in the character of the unexperienced and the unproven—the realms of the transcendent and the future. Especially have man's religious values centered here, apprehended by faith. To eliminate such values or to transmute them into sociality and devotion to human progress is to diminish by so much the values of life. Lack of interest in the ontological aspects of personality, in the problem of immortality, limits by so much both educational theory and practice. To many there is positive sustaining value in the faith in man's survival of bodily death; and there is at least intellectual value in considering the theory. Doctor Dewey's philosophy, however, omits the question, and waits for psychical research to answer. Even the terms "self," "personality," "man," do not appear in the indices to the two great works of Doctor Dewey, *Experience and Nature* and *The Quest for Certainty*. Here is a limitation of considerable magnitude, for education is the realization of the values of life, of the ends of living. No value that is real to most men should be omitted, it occurs to me, from the purview of one's philosophy, regardless of his personal view on the question. Doctor Brightman, writing recently on "America's Newest Religion," says: "Mr. Walter Lippmann's *Pref-*

ace to Morals may serve as scriptures for the new religion, while Professor John Dewey's brilliant Gifford Lectures, *The Quest for Certainty*, may supply its systematic theology—for even an attack on theology needs a theology to back it up."

Then there is the question of the meaning of experience. To Doctor Dewey it is the interplay of action and reaction between the organism and its environment; it is a doing and an undergoing. Herbart made a distinction—and it would appear wisely so—between man's relation to things, which he called *experience*, and man's relation to man, which he called *intercourse* (*Umgang*). There is a wealth of personal meaning in "intercourse" that one misses in "experience" of things. Doctor Dewey's analysis of experience largely eliminates the personal. The self is not central in his system.

The effect of this view appears in his educational theory in making control indirect—through things, rather than direct and personal. Education, then, becomes, in his phrase, the "reconstruction of experience," which is impersonal, instead of the growth of self-conscious personality in a universe of persons.

In this pragmatic philosophy of education the function of thinking is to direct movement, to guide the problem-solving process, to find ways and means of overcoming practical difficulties. Thought is a tool; an idea is an instrument;

action is primary. Undoubtedly, thinking is at times a mode of directing responses to stimuli; this is practical thinking. But thought has other functions, too, notably the function of representation and also of pure reflection. On a cloudy day the question of carrying an umbrella is practical; the question of whether there is a law descriptive of, or predictive of, the movements of clouds involves the *representative* function of thought; it is not a question of controlling the movements of the clouds, but of *understanding* them. There is a knowledge of nature which leads to control over nature; and there is a knowledge of nature, based on observation, not experimentation, which does not yield control, for example, in astronomy. And, further, one may form hypotheses concerning the nature of the so-called laws of nature which are not subject to experimentation and verification, as, for example, that they are man-made, that they do not belong to nature *per se*. Here thinking is pure reflection, philosophy proper, lacking the power to *demonstrate* its own conclusions. Doctor Dewey establishes the controlling function of thought and rejects, or at least subjects, its representative function in science and its reflective function in philosophy. This is the denial of philosophy altogether, and his *Reconstruction in Philosophy*, one of his most important books, becomes the destruction of philosophy. Such a philosophy of education does

not allow a man to find his way about intellectually in his universe. In education it puts all culture to work. We venture the suggestion that if Doctor Dewey had been educated in accordance with the terms of his own philosophy, he would not be so well educated as he is, especially in the field of classical philosophy. We may agree that common knowledge, shared with others, cannot be divorced from action and comes only by experimental verification. But there are two consequences that should not be drawn from this position, namely, first, that the individual has no socially unverified knowledge, even of his own mental processes, and, second, that thinking beyond actual or possible experimental data is "vain," "futile," "idle." The individual has knowledge of an introspective sort which he alone verifies, which is not subject to the experimental inquiry of an observer; and thinking has a non-experimental function. Can experience ask the question, How is experience possible? Can experience answer it?

In this connection let it be noted that Doctor Dewey provides no logical refutation of the classical speculative philosophy. His mode of approach is the genetic. He shows the social conditions under which classical philosophies arose. Since these social conditions have changed, the conclusion is drawn that the philosophies are invalid. "It seems to me," he writes, "that this genetic mode of approach is a

more effective way of undermining this type of philosophic theorizing than any attempt at logical refutation could be."³⁰ Such a mode of refutation involves a non-sequitur. The social origin of a theory does not determine its truth. The fact that Plato wrote under aristocratic social conditions does not settle the question of the truth of his theory of the ideas. Let it be noted that the same social conditions saw the birth of the Sophists, the first pragmatists and humanists.

Besides, the problem-solving attitude to which this philosophy reduces education and life is too narrow, for two reasons, namely, (1) we need findings as well as seekings and (2) we need æsthetic enjoyment as well as "intelligent action." Neither of these two goods seems to receive adequate recognition in the philosophy under consideration.

The root of the difficulty in Doctor Dewey's philosophy is possibly due to the fact that he is an intellectualist in method and an anti-intellectualist in results. By thinking, he limits thinking to the knowable. Everybody knows that science shows "complete thinking" in the sense of verifying its conclusions, and that philosophy shows incomplete thinking in not being able to verify its conclusions. But in another sense science shows incomplete thinking in that it investigates the part, while philosophy shows complete thinking in that it investigates

the whole, as Miss Calkins has shown. Doctor Dewey advocates only the experimental, but he is not an experimentalist. Sociological experimentation is difficult; social conditions may be observed; but they cannot easily be controlled. He does not prove his own conclusions by this method; indeed, no one could do so. Imagine proving experimentally that all truths are to be held tentatively, or that philosophers should become sociologists. And the intellectual, or reflective and analytic, method he uses can give us results very different from his own, and has done so since Plato. The solutions to problems, it is claimed, lie in action, but what action can show the futility of speculative philosophy? But this is one of his main conclusions, stated by him as follows:

“Modern philosophic thought has been so pre-occupied with these puzzles of epistemology and the disputes between realist and idealist, between phenomenalist and absolutist, that many students are at a loss to know what would be left for philosophy if there were removed both the metaphysical task of distinguishing between the noumenal and phenomenal worlds and the epistemological task of telling how a separate subject can know an independent object. But would not the elimination of these traditional problems permit philosophy to devote itself to a more fruitful and more needed task? Would it not encourage philosophy to face the great social

and moral defects and troubles, from which humanity suffers. . . ?”³¹

The social passion of the moral crusader expressed in Doctor Dewey's writings is in itself admirable. His own work in the interest of social peace and progress is beyond praise. But if all philosophers should hear this call to social missions, could we count on their doing the job better than the applied sociologists and the social workers who now face the task? And in that event who would justify the task itself? Why *be* a social thinker and worker? If all philosophers should hear the call and begin to bake bread for the exploited, who would procure for them God, Freedom and Immortality? Or, would the social freedom to eat good bread really supplant the need for God and Immortality? It might even be claimed with reason that “a theory of education in its most general phases” demands the reinstatement of those very difficult transcendent questions which Doctor Dewey disallows, for should not education in its higher reaches give man all possible world-views?

Among the entries that do not occur in the *summa* of his writings, *The Quest for Certainty*, are “ontology” and “cosmology.” Doctor Dewey's world has *becoming*, but not *being*. It has a measure of order, but no theory of the nature or origin of this order. It has the flux of Heraclitus and of the sense world of Plato; it does not

have the permanence of Parmenides or of the ideal world of Plato, for such order and stability as it possesses are afflicted with contingency. Doctor Dewey's is an eventful world in which human intelligence may guide in the selection of the next means to be used in solving the next problem in the knowledge of nature or in social adjustment. The world is on its way—this is positivistic and Heraclitean; but its *whence* and its *whither* are unconsidered. This is Omar's world: "We came like water and like wind we go."

Doctor Dewey's philosophy stresses the continuity of experience, the overcoming of dualisms, and the merging of means and ends, but there are some discontinuities in his philosophy, some remaining dualisms. The first concerns the relation between nature as experienced by man and nature as unexperienced by man. What kind of reality, we ask, has the nature that is unexperienced by man? There is also a dualism remaining in the social process. Goals, ends, are denied; democracy is said not to characterize the present social process; yet democracy as the sharing of intra- and intersocial interests is set up as the goal of the social progress. Then there are the instrumentalism of ideas and the intrinsic and non-instrumental values of art; the "preparatory" experiences are not as such "consummation"; truth sends us on a quest, but beauty halts us for enjoyment.

Doctor Dewey's epistemology is on the perceptual, active, monistic level. The knower and the known are one. By testing hypotheses alone do we know. Knowledge is a response of the organism that controls adjustment successfully. On this basis logical inference of the deductive type is excluded. In inferring the mortality of Socrates from his humanity, no action is controlled. Yet the inference is valid and it is known that the conclusion follows. The same would be true in mathematical deductions.

In the intuition and æsthetic experience of love and beauty, knowledge does not conform to the proven hypothesis type. True propositions like "my mother loves me," "this rose is beautiful" do not rest on the method of experimental inquiry and the proven hypothesis. The awareness of religious and other values is of the same kind. In fact, one may say in all matters involving the appreciation of persons and beauty, the further the scientific method of knowing goes, the less it tells us about reality. Thus Eddington can say: "In comparing the certainty of things spiritual and things temporal let us not forget this—mind is the first and most direct thing in our experience; all else is remote inference." And again: "In short, our environment may and should mean something to us which is not to be measured with the tools of the physicist or described by the metrical symbols of the mathematician."³² Odd, isn't it, that

if philosophers should take up the scientific way of knowing as the only one, the scientists would recover to us appreciation and intuition. And, oddly, to-day it is philosophers who are saying we know nature but not ourselves, while scientists are saying we know ourselves but not nature.

If life is only process, and if intellectual problem-solving is the only way of knowing, then both philosophy and education become a methodology, a way of meeting situations, "a doing and a making." "Intelligence in operation, another name for method, becomes the thing most worth winning."³³

Making any *method* whatsoever primary tends to impoverish rather than enrich experience. Life becomes centered about habit formation. New problems are always pressing. Scant justice can be done old solutions embodied in social institutions and in the racial inheritance. In seeking to create new values, education neglects to conserve the old. If you make life and education a methodology of experimental empiricism, social stability and even progress may lose their substantial foundations. The transmissive function of education would be slighted. Professor Coe follows Doctor Dewey; his latest book, *What Is Christian Education?* is an illustration of how emphasis on the creating of values may eliminate the conserving of values. Ross L. Finney, in his *Sociological Philosophy of Education*, has shown

the need for social *conservation* in a time of social change.

Methodology we must have; we need it in our search for security resting upon the control of events. But in having it we do not need to surrender the quest for certainty, even cognitive certainties in an ideal world of real existences. Who has found out by the method of experimental inquiry that cognitive certainty is unattainable? And the education that is life indeed in its search for some security will not miss all certainties, such as, the quest for certainty is uncertain, experience is precarious, and Doctor Dewey, for his work's sake, is one of the immortals.

CHAPTER VI

DEMOCRACY IN EDUCATION

WE need a working conception of the term "democracy." It began in contempt. When the ancient Greeks wanted to refer slightly to *a rule by the people*, as did Plato in his account of the ideal state, they called it a "democracy." The twentieth century A. D. thinks much more of "the people" than did the fourth century B. C.

The term applies to-day to *social* and *industrial* as well as to political matters. A social democracy is one in which the different classes of society have a community of interests. And *industry* is democratic when those who participate in it share jointly in all its processes and products. Internationalism is an extension of democracy, or community of interest, to the relations between nations.

Whether the democracy be *political*, *social*, or *industrial*, the common idea is a mutual sharing of interests. The first Napoleon said the French Revolution meant "*La carrière ouverte aux talents*" ("An open career for talent"). When each one counts for one and no one counts for more than one; when the one is for all, and all are for each, we have democracy. In short, democracy is the wedding of individuality and

sociality. It sounds paradoxical, but it is true that he is most an individual who is most social, his is the richest personality which shares the largest number of common interests with others.

Education, turning to our other term, is one of the most important enterprises in which American society engages. It is the conscious process whereby American ideals are perpetuated. Over twenty million school children are constantly receiving from nearly one million teachers in our country the guidance that makes or mars their membership in our society, which theoretically holds the democratic ideals. The very character of America's future depends on the type of guidance the generation in school is receiving. Educational theory is society thinking of its future, and educational practice is society making its future. When, then, we apply the democratic ideals of mutuality, individuality, and sociality to the educational procedure, what is the result?

Democracy in education does not mean identity of opportunity for all, but suitable opportunity for each. What nature has made unequal man cannot equalize. Born equal before the law but unequal before life, what man requires is appropriate opportunity for each individual, not the same opportunity for all individuals. A pitcher set before a stork and a fox, or a dish set before a fox and a stork, is identity of opportunity before unequals. Equality of oppor-

tunity set before unequals must mean not the same for all, but the best for each—that is natural justice.

To-day there is inequality of educational opportunity between the children of different States of the American Union. This is due in part to the unequal financial ability of the separate States to support education. A recent bulletin of the National Education Association shows that "The twelve richest States of the forty-eight are three times as able to meet their educational obligations as the twelve poorest States": also that the richest State of the forty-eight is approximately six times as able to meet its educational obligations as the poorest State. There are those who conclude there should be federal aid to public education.

There is inequality of educational opportunity likewise in the relative expenditure in rich and poor districts within States. "In Saint Louis County, Minnesota, the richest rural district has wealth sufficient to enable it to draw upon \$38,500 for each child in average daily attendance; whereas the poorest rural district in this same county has \$1,100 per child."³⁴

The number of children in America between seven and thirteen years of age, the compulsory school age, who are not in school of any kind is 1,400,000. There are five million illiterate Americans in our land, over half of whom are native-born. We, the richest nation on earth,

who spend one and one half billion on education annually, have a higher percentage of illiteracy than any one of the following ten countries: Japan, England, Scotland, France, Holland, Germany, Denmark, Norway, Sweden, Switzerland. Democracy and illiteracy are incompatible.

If culture is good for one man, it is good for another. If a vocation is good for another man, it is good for me. All liberal education in a democracy should be available on equal terms to all classes. Democracy requires the continued education of the adult. Our vocations should all be made cultural and liberal and all our culture should be open to all—not culture for a leisure class, but for all classes; not vocation for the working masses alone, but for every man.

Social classes and distinction exist as a matter of natural fact, but they are relatively superficial. Social unity is deeper than social variety. Different races exist as a matter of natural heredity and affinity, but the human is below the racial. Different *nations* exist as a matter partly of topography, language, form of government, and especially, community of ideals; but deeper than the national is the unity of mankind in needs, interests, and aspirations. Democracy in education must cultivate the sense of unity between the social classes, the various races, the many nations. Democratic education is inter-

class, inter-racial, inter-national, in understanding, in sympathy, in co-operation. Democracy is a spiritual unity in a social variety. It does not demand that all classes become one class, that all races through miscegenation become one race, that all nations be merged in a super-world government.

The democratic education that gives us this sense of the spiritual unity of all mankind will likewise give us world peace. We have a long way to go. The leading nations cannot yet agree even on a policy to limit armament. Our educative process must assist us in facing world issues, doing world thinking, finding world solutions. When these ideas control the youth of the world, they will shortly control the world.

In harmony with this idea the school itself, as a part of its work, should be a laboratory of social experimentation in the best ways of living together. Here are the principal, the teachers, the pupils, with a building at their disposal, set in a community in touch with all human and natural affairs. What should be the objectives and how should they be attained? Let these questions be worked out together by all those concerned. This experiment in co-operative social living is itself democratically educative. It does not mean that the established lessons of past experience are to be discarded; rather, that they are to be exemplified.

The students themselves will have a measure

of participation in school government. It is their school, run in part at least as they feel it should be run, to accomplish the results they themselves have assisted in choosing for themselves. Control is lodged in the social situation itself, in the law inherent in social organization and the nature of things. The teacher is not the law, but its spokesman.

The art of living together comes through the sharing in common of the interests that concern all. One learns to participate by participating. The assembly programs, the corridor behavior, the lunch-room etiquette, the study-hall arrangements, the dramatics, the orchestra, the glee club, the "math" club, the radio club, the dances, the life after school, the debates, the athletic contests, class recitations—these all provide the means of social growth in democracy for him.

In a democratic school pupils are trained in *how* to think, rather than *what* to think. They are led to see both sides, all sides, of a question, and to form their own conclusions. Real problems are faced, data collected, hypotheses formed and tested, solutions reached, and life enriched.

The great life-situations in community, State, nation, world help give the motivation to school work. January 1, February 12, February 22, May 30, July 4, September's first Monday, November's first Tuesday, November 11, November's last Thursday, December 25 become a series of real experiences in the better way to

live. The local policeman, fireman, mailman, milkman, groceryman, trainman, trackman, butcher, baker, doctor, lawyer, preacher become personal acquaintances whose services are recognized as ministering to our common human life. A coal strike, an auto accident, a burglary, a murder, a hold-up, a divorce, a railway wreck, a kidnaping, or an epidemic of student suicides become studies in maladjustment between man and man, or man and nature, requiring the utmost intellectual acumen to remedy, and a better personal and social attitude to prevent. Mexico, India, China, Italy, Turkey—these become not places on a map, but centers of human interest where ideas are in collision and where the future welfare or illfare of society is being determined. The class questions raised are, What are the facts? What can be done? What shall we do?

As a result not only is life realized as the tremendously fascinating affair that it is, but an interest in bettering the tragic aspects of living is built up. Life will improve because the school was life at its best.

Certainly, there will be a course of study, with languages and sciences, history and mathematics, literature and art, home economics and manual training, but these all will be used only as means to the great end of living completely through understanding life. Information will become knowledge, books will become tools, and the best ideas will become ideals. The pupils

will feel the modified, surviving course of study is the route to self-discovery and self-education.

In such a school community there will be a minimum of individual coercion because there is a maximum of social self-expression. The social opinion of the interested unified group will mold the responses of the recalcitrant.

In the democratic school the principal is ready to capitalize the experience of his teachers, to consult with them, to work out a school policy jointly, to share with them the glory of a successful school life. The teachers in turn co-operate in the school management; assist in running teams; set up high standards of clean sportsmanship in athletics; put their broader experience at the service of the young; stimulate initiative, self-respect and respect for others; exemplify themselves by a proper regard for the opinions of their students; lecture but little, and then when the situation requires; confer and discuss much; welcome the unexpected, even the amazing responses of pupils as opportunities for directing thought and as signs of a building, perhaps creative, individuality; cultivate the beginnings of a better social order to come, and withal teach what pupils must know in order to do.

Schools and colleges must make the classroom safe for democracy. The lecture method is an autocratic institution. The lecturer states his own views or the views of others. The class has

no option but to accept or reject. What the class itself thinks is not discovered, and the lecture method makes no provision for developing thoughtfulness on the part of the student.

The quiz method is but little, if any, better. The student answers what the book says, or is supposed so to do. In the first case the lecturer is the final authority; in the other the textbook. Both put something over on the student. Neither method, as ordinarily used, leads the individual student to independent thinking.

Democracy in the classroom means the co-operative search for truth. Each man not only has the right to his opinion, but should express it. The assumption is that the truth is not found in one man's view, whether a lecturer or a textbook writer, but in many different views, based on experience, observation, study, and experiment, as they confront each other and finally harmonize more or less.

To avoid aristocracy in the classroom, school, college, and university we must adopt a method allowing freer interchange of opinion. The new method is discussion. By discussion the class group undertakes the search for truth.

The function of the professor is to be the leader of the discussion, to keep it to the point, to secure consideration for different phases of the problem, and to make the summarizing statement. The truth is thus found in the total view of truth of the group mind.

Unanimous agreements are not necessary. Mutual understanding and the having of reasons for individual opinions are insisted upon.

A vital discussion presupposes a vital problem discussed. The professor must find the points of contact between his subject and the affairs of men in the modern world. Freedom of speech is allowed, subject only to the laws of the land and the ordinary amenities of life. On all questions minority as well as majority opinion is recorded. There is no coercion of opinion. There is only stimulus to further thinking because of difference of opinion.

The instructor does not settle the issue. He sums up the discussion. He adds his personal opinion when the class wants it.

Our schools and universities can best serve the cause of modern democracy by making thinkers, and you cannot make a man think by thinking for him.

In summing up the results of a democratic school we may say it does two things: it trains leaders of followers, and it trains followers of leaders. The first without the second is footless, and the second without the first is headless. Leadership and Followership develop naturally in a group thrown largely on its own resources in facing real problems; fellowship breeds followership and leadership. Real democracies mean the progress of all, with the aid of all, under the guidance of the wisest,

chosen by all. A democratic education individualizes society—that's leadership; and it socializes the individual—that's service.

Someone has said that Christianity is democracy in religion; we may add that democracy is much like Christianity in society. It involves the altruistic, the social, the communicative spirit, which is willing to share with all the good things coveted for oneself and one's own, which is able to put oneself in the other fellow's place, and is ready to do unto others as one would be done by. The schoolroom and playground practice of the Golden Rule means a type of living friendly to the ultimate triumph of democracy.

If we make the school safe for democracy, we will help make democracy safe for the world. If we parents, citizens, principals, teachers make the democratic school of to-day real, the schools of to-morrow will help make our democracy ideal.

CHAPTER VII

ARE WE EDUCATED?

ALLOW me to present you with thirty-three characteristics of the educated person. If you would like to play an interesting game with me, take pencil and paper now, and allow yourself three points, or a fraction of three, on each characteristic.

We must understand at the outset that everybody is more or less educated; that nobody is perfectly educated; that one way in which we differ from each other is in the degree of education we possess; that education is a process, not a state; that is to say, it is dynamic, not static; that we are always becoming *more* educated while we live, not necessarily *better* educated. So, to rate oneself should prove only a stimulus, however low the rating, and not a discouragement. This test should also give us some guidance in correcting our weak points.

We should also be clear as to what education is. *Education is adjustment.* We shall not be far wrong in considering true education as the process of becoming ever better adjusted inwardly and outwardly, that is to say, in our relations with ourselves, with our fellows, with nature, with God. We are setting up now a one

hundred per cent standard by which you can test, if you will, the degree to which you are adjusted.

The ideally educated person, who of course does not exist, has the following characteristics:

1. *He is physically fit.* He pays the necessary price for physical fitness in regularity of habits, no health-destroying habits, proper diet, outdoor exercise, adequate sleep, enough work, but not too much, and the absence of worry. I do not say one must never overwork, but if you do overwork, make the period short, and allow time to recuperate. While the nervous system is young and growing, better omit the cigarette. Read Elbert Hubbard on "The Cigarette," a valuable brochure more pertinent by half to the American scene now than when written years ago. The memory of Roosevelt is an inspiration for all the weak who would be strong. Physical fitness is itself a form of adjustment and is a condition of efficiency in the other adjustments to come.

2. *He lives near the maximum of his efficiency.* His physical fitness allows him to do so. He is not doing just enough to get along in the world. He is doing, without strain, all he can do. Most of us do not utilize more than half the energies we have available. Nor do we expend that half to greatest advantage. Efficiency is a fraction whose numerator is production and whose denominator is expenditure. You become more

efficient by either increasing production or diminishing expenditure or both. That human machine is most efficient which accomplishes most with least damage to itself.

3. *He has a body which is the ready servant of his will.* This means mind and body are adjusted. The phrase is Huxley's. We must master our bodies or they will master us. The weakest body is the greatest tyrant. The head of man is carried by the body, but should be able to command whither. The body was made to serve and it will serve well, if well served. Every man should know his own machine, respect its limitations, and utilize its powers.

4. *He is capable of earning a living for himself.* This is economic adjustment. He is not dependent upon the earnings of another. This refers, of course, to adults, not to the sick or children in school. This is economic independence, equally desirable for women and men. The married woman who is making a home is more than supporting herself, she is actually increasing the family income by her service. Be able to earn your own living, and do so for self-respect, even if above financial worries.

5. *He is constantly doing his work better and better through study.* This is progress in adjustment. He is not like a machine running on without self-improvement and wearing out. He has the kind of work that utilizes his talent, he is interested in it, and through intelligent devo-

tion to it is constantly improving its quality. This is the more possible in all forms of service involving human relationship.

6. *He knows about the human factors of the situations of which he is a part.* This is a phase of his social adjustment. He is not indifferent to the interests of others. To the extent that his business affects human welfare he knows about it, and controls it. He does not make money at the cost of man.

7. *He regards other persons as having the same rights as himself.* He does not think his education confers special class privileges upon him, but, rather, lays special obligations upon him. He esteems his privileges, but does not regard himself as a privileged character. In the old days it was "the town *versus* the gown"; in the new day it is the gown for the town.

8. *His social interests are constantly widening.* Beginning in the home his interest in man passes to community, to State, to nation, to the world of mankind. Human unity and human welfare mean more and more to him. He does not neglect those he does know for those far away, nor yet are remote interests foreign to him. His imagination visualizes suffering under any skin, under any skies.

9. *He keeps old friends and makes new ones.* The circle of his friends is constantly growing larger. This is due to the fact that his contribution to human welfare is constantly increasing

and to the fact that his interest in folks is constantly growing. His own life is enriched by the friendships of many. The multiplicity of modern affairs does not swamp his attachment to persons.

10. *He is indignant at social wrongs.* He has not settled down to let the world wag as it may. Neither withering cynicism nor the blight of years has killed his enthusiasm for right, though defeated, nor checked his youthful rebellion at wrong, though triumphant. Injustice is to him the cancer eating away the life of society. His weapons are deeds.

11. *He is a suitable life-partner for another, or becoming so.* To live with such a person day by day would not prove disappointing. A suitable life-partner is strong and clean of body, amiable in disposition, sound of heart, with the purpose to make marriage a success, even at a cost. Marriage involves the most intimate of all human adjustments. Failure in marriage is at least maladjustment.

12. *He is tolerant of opinions different from his own.* He does not regard those who differ from him as wrongheaded. Tolerance of opinion is not inconsistent with intolerance of human wrong, oppression, or injustice, or the conceit of ignorance. We must tolerate opinion as we wish to be tolerated. The opinion opposed to ours may be right. We are not socially adjusted till many men of many minds learn to live and work

together. Toleration is the thinker's adjustment.

13. *He has good will toward all sorts and conditions of people.* His attitude is neither negative nor even neutral. Good will is love in action. It is the basis for all forms of constructive social work. Some glad day it will make peace on earth among men possible. It is a form of practical moral adjustment.

14. *He gives wisely of himself and his means.* The good will he has for men is not expressed at haphazard. It is not easy to give wisely, yet the charity that would be helpful must be intelligent. It is necessary, it is good, it is proper, to relieve the Mississippi flood victims. They are victims because man and his land lacked adjustment, because some or all of us lacked intelligent foresight, and there will again be victims if we lack intelligent hindsight. The love in action which is good will requires knowledge as its guide.

15. *He stands for the welfare of the larger group in the clash of human interests.* We do not have a human society, we have human societies. We have groups within groups. And each man is a member of many groups, some large, some small. The interests of these groups cut across each other in many ways. The educated man considers the welfare of the whole against the part, of man against men. His social adjustment is thus on the larger scale.

16. *He holds existing social arrangements to be improvable.* In his judgment things are not yet as good as they can be made. Some roseate things Browning made one of his characters say have misled some of us. All's *not* well with the world. But there is possibility of all becoming well with the world. This idea of better things to come through the application of human intelligence to human need helps adjust man to his future.

17. *His loyalty extends beyond family and friends to good causes.* Man is great through the causes he represents. *He* passes, the cause remains. His monument is not his tombstone, but his accomplishment. Loyalty is our devotion to the good cause we have expressed. It is man's adjustment to the modes of human progress. According to Professor Royce it is the sum of the virtues.

18. *He is self-controlled without being inert, and active without being nervous.* The crocodile is an inert creature; the monkey is a restless creature; man may be either, but, if adjusted, both within himself and beyond himself, he is neither. The statue of the Olympian Zeus by Phidias gives one the impression of power through repose, of an activity self-contained. To be active without being fidgety and to be quiet without being listless shows delicate adjustment.

19. *He loves nature.* The day's procession of

the hours, the night's procession of the stars, the year's procession of the seasons, the return of vegetation in spring, its summer bloom, its fall fruitage, its winter sleep, the infinitesimal and the infinite, the beauty of landscape, sea, sky, clouds and mountains—these all are not lost on the æsthetically adjusted man. He senses his kinship with nature as the fertile mother of all.

20. *He prizes the creative more than the possessive.* His measure of value is not possession. To possess and to appreciate the creations of another are good as a means of growth; to create oneself is better, for thereby the world's store of value is enhanced as well as one's individual growth secured. The creative impulse to make some new thing is in every normal breast; its expression, involving the realization of the ideal, is one of man's highest adjustments.

21. *His intellectual horizon is constantly expanding.* He has not ceased to grow mentally. He is not content with what he knows and the lapse of years still finds him eager in the pursuit of knowledge. Learning is more difficult as the years pass, its rate is slower, but it is not impossible to the mind seeking ever better adjustment to the world of truth and of things as they are. To learn while we live is to remain young.

22. *His opinions are based on evidence, not on emotional attitudes.* Evidence is objective, emotion is subjective. Opinions are unverified ideas

about fact. That man who thinks what is congenial or agreeable or preferable, or even expedient, for him to think instead of what the facts seem to warrant lives within himself, and is unadjusted to the great world beyond his own cranial nerves. Nature has given man two ears, two eyes, and two hands for facts, and only one mouth for opinion.

23. *He is careful in expressing judgments.* In one's haste many foolish things are said. Judgments are mental assertions. When expressed in language they become propositions. They are the most serious affirmations of truth the mind of man can make. The wise man will guard his judgments carefully lest he not only betray his own lack of intellectual adjustment to reality, but in doing so mislead those as much out of touch as himself.

24. *He is good company to himself.* When alone he is not lonesome. This means he has resources within. There are always interesting things he can do, enjoy, or think over. He is not dependent on going, seeing, listening, or being one of any kind of party. Any time passes swiftly to him because it is filled. He is never bored with himself and the world. A man is known by what he does when he has nothing to do. His mind to him a kingdom is. His sense of adjustment to his world is not dependent on the perpetual presence of others.

25. *His is a happy life.* He has not missed

the way. Happiness is the feeling that accompanies being adjusted. It is an effect rather than a cause. It means a man senses his life *and* his world somehow fit each other.

26. *He can enjoy a vacation.* He is not tied to his work. Even his job in the world he takes lightly enough to be its master. He knows it is important, but not the only thing of importance. By his vocation he earns to live, by his vacation he learns to live well. This means he has a sense of values and perspective, and that his life has not yet become mechanized and routinized.

27. *He prefers that useful articles be also æsthetic.* Utility is not enough. There is a pure pleasure in seeing, hearing, handling things of beauty. A candlestick is no less useful for being artistic, and far more pleasurable. So the common objects of life may not only be used by us, but may also yield us joy in the using. Beauty is the higher utility. Expensiveness is not a necessary quality of these useful æsthetic tools of ours.

28. *He has the courage to do right against odds.* That the right may be unpopular does not deter him; that the wrong may be popular does not entice him. He knows that individual variation sometimes initiates a period of progress. Like a good watch, the mechanism of his conscience is adjusted, and keeps time equally well in the day of approval or the night of unpopularity.

29. *He feels at ease in the presence of those greater than himself.* They may know more, create more, love more, do more, be more, but he is kin to them and appreciates them and is not abashed in their presence. In the same way he is not one to embarrass those who feel themselves beneath him. He is socially adjusted all along the scale.

30. *He can make something with his hands,* like an artist or a craftsman. His hands are something more than the ends of his arms. The hand is man's greatest executive. The freedom of the hands distinguishes man from even the highest animals. No man should be "all thumbs," but the two he has, through opposition to the digits, should make him a molder or shaper or builder of things. Thus he adjusts his environment to himself.

31. *He is democratic in his attitudes.* The prejudices of class, nation, or race he has laid aside. The foreigner is not on that account the enemy. There are superior and inferior men, but races are not so. There are stronger and weaker nations, but their natural rights are identical. There are larger and smaller classes, but their interests are at bottom the same. Democracy is the touchstone of social adjustment.

32. *He can play with children and have a truly fine time.* He is not hopelessly grown up. Thus he has social adaptability and flexibility,

His dignity is not like a fence that shuts him in, but a gate that lets him out. From the standpoint of children themselves there are just two classes of parents—those who play with their children and those who do not.

33. *He senses his kinship with all men and with the Reality of which they are an express part.* Religion is not a meaningless word to him. His adjustment in thought, feeling, action, embraces his relationship to the all of existence, and this is his religion. In one way or another we all have it. It is the most comprehensive of all the adjustments made by the educated soul.

The question : How well adjusted are you?

CHAPTER VIII

EDUCATION IN A MACHINE AGE

PHILOSOPHY has been called the pilot of life. In this chapter³⁵ we shall not inquire who the pilot is, but shall ask what the pilot says; and, particularly, what the pilot says about ourselves, about man, as influenced by our present industrial age. "Machines and the man," as Vergil might say, is our topic. This involves a diagnosis and a prognosis. In one sense, being critical of values, this is a philosophical question, as we shall see; in another sense, not inquiring about the universe as a whole, this is not a philosophical question, though leading up to philosophy.

A recent book, edited by C. A. Beard, entitled *Whither Mankind?* composed of a series of chapters written by distinguished persons, mainly radical and free thinkers, has stimulated this inquiry. It provides a panoramic view of our industrial civilization; but it does not tell us, as its title would lead us to expect, whither mankind. Perhaps this is because it does not tell us, whence mankind.

At the outset of our intellectual journey let us recognize with the psychoanalysts that our thoughts may be only wish-fulfillments.

I. CIVILIZATION

How do Western and Eastern civilization differ?

It is true that machinery, science, industry, and democracy tend to differentiate the present civilization of the West from that of the East, and on the whole to the advantage of the West. But these things are acquisitions, and capable of transmission, and, in time, of assimilation. In fact, in all these respects, the East is already becoming Westernized.

This is not all the West has to give the East. Nor is the East merely a recipient; it too is a donor. In all matters of the spirit—literature, art, philosophy, ethics, religion—an interchange of culture would be mutually beneficial, the East becoming thereby more active, energetic, and productive, and the West becoming more passive, more poised, and more reflective. We may expect the East to come Westward and the West to go Eastward, in mutual understanding, sympathy, and co-operation. Civilization is to be world-wide. The twain have met. The thought of the East and the action of the West are to interpenetrate.

II. CIVILIZATIONS COMPARED

How does our civilization compare with ancient and medieval civilization?

The machine has given us *freedom from labor*.

It has taken the place of ancient slavery and medieval serfdom. But the machine has not given us *freedom in labor*; perhaps it cannot do so. Neither have we learned the best use of the leisure the machine has given us. The ancient and medieval civilizations without the machine have given us treasures of art, literature, architecture, and philosophy, with which modern machine civilization can as yet hardly compete.

In our onward way we shall gain nothing by depreciating the sources and foundations of our culture, unless it be the dubious gain of a superficial social experimentation with the values of life. Rather, the past should motivate us to conserve its values as we develop new ones.

III. SCIENCE

What is our science doing for us?

True, we live in an industrial world made possible by science and its applied power. There is no proof that individuality and happiness are being lost under the reign of scientific industrialism. Rather, science develops the individuality of scientists and of real students of science, and the machine may assist in distributing the basic material means for happiness. Science has banished many fears, will banish more, but there is one fear it can never banish, namely, the fear of the penalty of broken law, human, natural, and divine. The advance of scientific knowledge does not necessarily lead to skepticism, nor

pragmatism; it may mean just gnosticism as regards the phenomenal order of events in space. Since science is a product of man's *will to know*, the category of purpose is behind every scientific advance. Science can describe and explain; in time it can know more and more of the knowable, but it cannot *evaluate*. It can teach us to make chlorine gas, but it cannot tell us to what use to put it, whether as liquid fire in war time or to filter water in peace time. For this reason science can never displace philosophy and religion.

"Let knowledge grow from more to more,
But more of reverence in us dwell."

IV. BUSINESS

Science is the mother of industry and industry is the mother of business, involving transportation and exchange of commodities. Americans believe in business—big business—and practice it. It is necessary as a means of exchanging products. We do it at present on the competitive basis in harmony with the acquisitive tendencies of man. Since no man produces all he consumes, or consumes all he produces, we shall continue to do business. But man will learn after a while that service is better than profit. The victory of the Labor Party in the recent British elections is probably significant in this connection. Competition is gradually giving place to co-operation, which, being reasonable, is in time likely to

control the business of the world. The employment by communistic Russia, after ten years of experimentation, of the agencies of American competitive capitalism suggests that the business of the world is not likely to adopt communism as its basis any time soon.

V. LABOR

Behind the machine, making it, running it, repairing it, is the man. What has the machine done to labor? The problem of labor has come the least distance toward solution. Labor in itself is a blessing; all men should labor. There is a labor of the head as well as a labor of the hand. Drudgery is a curse; it reduces personality, and should be the lot of no man in large quantity. Drudgery is toil for extrinsic ends. The amount of labor necessary for full social living will be decreased by applied chemistry, by machine production and distribution of goods, and by electrical and radio devices, robots, and the like. The idle rich and the idle beggar will alike be social outcastes. And the amount of necessary drudgery left to be done will lose its sting because of its small quantity and the spirit of devotion that lifts it into service.

VI. LAW AND GOVERNMENT

Law and government are made necessary by human imperfection. Were man perfect in character, he would need neither, in the sense of

authority, however useful as sources of information concerning what were best to do. Democracy, as equalizing opportunities for all, we may expect to see survive and grow; for all men, as they become enlightened, will increasingly want it. Democracy will extend itself first throughout the political realm, then the industrial, and, finally, the social. It is better that society, as it becomes informed, make its own laws and profit by its mistakes than that judges and courts, however wise and incorruptible, should make them by decisions and interpretation.

Laws and governments must become increasingly humane, in harmony with the growing tenderness of mankind. Our court procedure is most backward, both in its technicalities and in its antiquated notions of criminality and penology. A criminal needs a prescription as well as a sentence.

Those laws least representative of public opinion require the most enforcement. If a law is a bad one, the quickest way to get it repealed is to enforce it. Enforcement brings the sense of deprivation to those who oppose the law and so leads to efforts for repeal. Enforcement too may change one's view of a specific law by revealing its benefits through experience. A good citizen will obey a law which is not against conscience, even though he regards it as a bad law.

Governments historically have been protec-

tive; they must also become preventive and constructive. In this connection there is significance in the fact that in our country for the first time not a soldier nor a lawyer, but an engineer sits in the President's chair.

Concerning anarchism it may be remarked that man will always need law for the socially unadjusted, and government as the instrument of the public will.

VII. WAR AND PEACE

What of the prospect for war and peace?

It will take a long time still, but man is learning to control his emotions. Our psychology to direct and our education to execute have an important contribution to make here. The toys of children should not be guns and pistols; the heroes of peace no less than those of war should be celebrated; history should be taught from the social and industrial viewpoints, and international-mindedness should be cultivated. America, as the world's leader in economic and democratic influences, should actively co-operate, not only in winning a World War, but in saving and in preserving a world peace. World peace is a world problem, not attainable by one nation alone. And peace is not an end in itself, however restful after the strain of war; it is a means to the end of best living. In time all war between nations must go the way of past plagues, slavery, and famine.

VIII. HEALTH

How is the health of man maintaining itself under our industrial civilization?

The prominence of health in our thought is indicated by our common greeting, "How are you?" An interesting study could be made of the forms of greeting in all languages. Health is the greatest of material blessings and basic to most happiness and achievements.

There is no reason why preventive and curative medicine should not secure increasing health to the human race, with decreasing infant mortality and increasing longevity.

Whether physicians will become public sanitarians or not is problematic, in view of the fact that people do not take physicians' orders when they are well as readily as when they are ill.

Though geniuses in ill-health, like Stevenson, have enriched the world's treasures, such instances are too exceptional to become models for imitation.

Among the anticipated triumphs of medical science at any time are those over the scourge and the plague of man's flesh—cancer and tuberculosis. But as society changes, what new diseases may come cannot yet be told.

IX. THE FAMILY

A strategic and critical center of our industrial era is the family.

There is nothing about industrialism that necessarily disturbs the monogamous union. This form of marriage seems to work best, on the whole, under the usual social conditions of a practically equal number of men and women. Polyandry and polygamy are natural under certain abnormal and usually backward social conditions which reduce the number of women in the one case and of men in the other.

There are ten million women in American industry. True it is, in an industrial age that takes women out of the home and makes for economic independence, the problem arises of somewhat freer relations between men and women. But there has been found no better maxim than that of chastity before marriage and fidelity after marriage.

For the sake of the children it is not likely that easy divorces will become general. With increasing social adjustment and decreasing individualism, the divorce rate will again decline.

The eugenic program in its larger outlines is likely to become sufficiently grounded in knowledge to allow its general adoption. Our young people are ready for it.

In America, and the Western world generally, it has been "Sex o'clock" for some twenty years. Real love is the spiritualizing of sex. While interest in sex will not subside, it will be better poised, becoming subordinate to love as the union of total personalities.

X. RACES

And what shall we say of the races of mankind in the light of newer studies in the fields of biology and sociology?

We must allow a place in our thinking for heredity, and also for environment, and also for individual effort. All these co-operating form a single process of growth of the organism and development of mind. Chromosomes and the heredity-bearing genes are modifiable by specific environmental conditions. In lower organisms traits like color of the eyes and sex may be determined in advance.

Our heredity, given favorable specific conditions, endows us with our abilities, or capacities. Our environment, given the native ability to profit by them, provides us with our opportunities. And our individual effort, or self-determination, gives us a measure of self-realization.

As regards comparative abilities, individuals may be equal, superior, or inferior. It is difficult to maintain the same of races, whether Nordic, Alpine, or Mediterranean. Some superior individuals of a so-called inferior race will surpass some inferior individuals of a so-called superior race.

Races, like individuals, differ in their characteristic contributions to culture. Mankind cannot afford to lose the contribution to culture any race can make.

Race prejudice is an acquired trait and should be dropped from the social heritage. Social integration, however, does not necessarily mean miscegenation. Mankind can attain social unity without losing its variety.

XI. ART

Is the machine inimical to art?

Art is one of the primary ways of taking life. It is not the stolid, unthinking way of the brute, not the explanatory way of the scientist, not the reflective way of the philosopher, not the uplift way of the moralist, not the worshipful way of the religious—the artistic way of taking life is the creative way of making something fine one can enjoy. Art is not a revelation of the nature of *things*, it is a revelation of the soul of the artist through externalization. It is the use of things to embody ideals.

A machine age endangers art through standardization. Machine products through monotonous reproduction of individual things tend to destroy individuality in the product. The importance of design on the part of the producer is thereby greatly enhanced. Though standardizing art products, at the same time the machine tends to make possible new types of architectural beauty, as the single-span bridge and the graceful, towering steel building.

The machine age too is a challenge to poet, to painter, and to musician to idealize it, a chal-

lenge our modern artists are not slow to accept; whence free verse, cubism, and the symphony of the factory. Perhaps the best results in this field are not yet attained.

XII. IMAGINATION

Is the machine age crippling to the imagination?

Consider literature for an answer. Literature is one of the arts. It is a form of portrayal of life.

The machine age has had both undesirable and desirable influences on literature: it has filled the world with printed trash, and it has given geniuses a world-wide public and audience. The machine has not produced greatness in authorship, but it has enabled greatness to be quickly and widely recognized, and has provided it with new fields for analysis and description.

A machine is itself a product of an inventive imagination; new machines will be produced, especially those that will do the work of man. All this is a challenge to man's imagination. There is no inherent reason, then, why a machine age should handicap literary ability of the imaginative order.

The machine age, too, gives man's imagination a new field in which to disport itself—the field of scientific discovery and practical invention. And man imagines what the machine will do to him.

XIII. PLAY

Is the machine robbing us of our play?

"A man is fully human only when he plays," said Schiller. Play is spontaneous and enjoyable activity pursued for its own sake. The play reveals the player. An hour of tennis or golf is better than two hours of interview to learn what a man is like, what the drive of his personality is; his steadiness, his determination, his sportsmanship, his temperamental reactions under success or defeat. If you want to know what a man is, play with him; note what he does when he has nothing to do, and how he does it.

The machine age is both dangerous and propitious for play. It is dangerous in its grinding monotony, leading only to cheap and coarse reactions. It is propitious in the extra amount of leisure workers are coming to have, if only they are "conditioned," as the behaviorists say, to profit by it wisely.

There are two kinds of play. The one is made possible by freedom *from* work, the other by freedom *in* work. The one is recreation, the other is creation. Both kinds are desirable. Freedom *from* work gives release from strain; freedom *in* work gives contentment and joyous self-expression. On the whole it is probable that the machine, while not eliminating unenjoyable work, will increase the amount of freedom *from*, if not freedom *in*, work.

XIV. RELIGION

What have been the influences of science, industry, and democracy upon religion?

Religion seems to belong to man as man. Men do not differ from each other in some having religion and some not having it. They differ, rather, in the kind of religion they have. Observers have noted that Leninism in Russia has the traits of a religion—faith, loyalty, practice. Individuals may vary greatly from the religious norm at any given time.

Historically, religion has been the worship of the unseen powers (or power) from a sense of need. Whether man has believed in mana, in animism, in many gods, or in one God, religion has in some way bound man to divinity. The jarring sects have been fundamentally at one in relating man to a supersensible, superhuman, spiritual order. The existence of such an order admits objectively of neither proof nor disproof. Individual man has the right to his personal experience and the right to believe.

In our own day a growing and significant tendency is to transform our concept of religion as man's relation to God to man's relation to the ideal values for man. Man's religion, then, would become man's quest for the human values defined in social experiential terms. The origin of this tendency is in the philosophy of Auguste Comte, continued by Frederick Harrison, Dr.

John Dewey, and others. This positivistic form of religion may spread considerably among some highly socialized intellectuals who are out of sympathy with the historic forms of religion. But, being rationalistic, it will not go far before history repeats itself and mysticism sets in as a reaction. Mysticism is the sense of union of man with God. This experience of the mystics may be psychologically analyzed and described without having its validity philosophically impaired. Religious forms may change, but the *homo* of the future will not be nonreligious.

XV. EDUCATION

What shall we say of education in relation to our changing social order?

Education is the process of realizing the values of life. It is the process of life itself at full tide. Under changing economic conditions we may expect new interpretations of old values, new applications likewise, and also the emergence of new values, difficult to anticipate. The effect of air-mindedness on the race cannot be forecast.

In harmony with democratic ideals, education must become universal—for all, and for all of a man's life. All the social institutions, including the school, home, community, state, press, theater, and church, will co-operate increasingly in the educative process.

Among the values of life which education will

more adequately realize for every man are physical well-being, the knowledge of the truth, the appreciation of beauty in all its natural and many-shaped forms, the willing of the good, the earning of one's own living, the sharing of life in love, and the worship of God—this last not as a dispensable appendix, but as an indispensable synthesis, setting time as a moving image in the frame of eternity. What men live by completely are these seven values: Health, Science, Vocation, Art, Morality, Sociality and Spirituality. These values must not be separated from each other in any kind of competition, but organized into mutual service. Each life must possess all. At present we are lagging in the fields of the æsthetic, the moral, the social, and the spiritual. On the other hand the physical, the scientific, and the vocational are pushing forward.

XVI. PHILOSOPHY

To philosophy as the pilot belongs our last words concerning itself. What is the rôle of philosophy to be in the new society? Will man cease to speculate?

It is hardly the business of the philosopher to direct the machine age, or to recreate society, or even to discern all the possibilities of industrialism. The theoretical solution of the social problems belongs, rather, to the applied sociologist who knows the concrete facts more intimately. It is no more the business of the philosopher to

resolve the social conflicts than it is the business of an astronomer.

The philosopher is, as Plato described him, the synoptic man. His business is to see reality steadily and to see it whole. Reality includes man, but man is far from exhausting reality. The philosopher must not trespass with his unprovable speculations on the field of the scientist of any type. He must use the findings of all the sciences and his own best thinking to tell us the nature of reality: how the reality we know came to be so well ordered, what we can know, how we can know it, and what may we hope. Since man the scientist can never hope to know *all* that is knowable, man the philosopher, the thinker, will always have a synthesizing and reflective rôle to play in human life. It is important that educational institutions have broad-gauged philosophers who are discerning and sympathetic as young people try to find their intellectual way about in our confusing world. If so, there might be fewer suicides among college students.

About industrialism the philosopher is concerned to say that it must not usurp the energies of men, but must serve the ideal ends of living. The machine, after all, is a tool to serve man, not a fad to be served. It is a creation of the human spirit and man should not be an idol-worshiper. Whether the machine is to be used by man in instances to exploit or to destroy his fellow man depends on man's attitudes; it does

not depend on the machine, or upon its necessary effects on man. The machine is simply man's greatest tool for the realization of his desires to produce, to transport, and to communicate. Man's attitudes are modifiable, being dependent on his education, his manner of life, and his philosophy.

Man's philosophy has but rarely held that our universe is itself a vast impersonal machine, grinding out little machines, including man, as its products necessarily and without purpose. For this reason the age of machinery has but slight contribution to make to the content of man's higher thinking. Its lesson, rather, is that behind the machine there is mind. In this connection it may be significant to recall that America leads the world in machinery and is near the rear in original philosophic thought.

If the universe has its mechanical aspects, it is because the pulsing life of the universe is regular in its manifestations. Laws are man-made, even so-called natural laws. Nature—the universe—behaves like a vast living organism. Man, a child of the universe, observes this behavior, formulates its procedure, and calls his own formulation a law of nature. His law is only an approximation. The theory of relativity shows us the human element, the observer's viewpoint, in our conclusions, and so tends toward Idealism.

In such a universe of spirit-informing matter

as his university has man matriculated for life. He is promoted or demoted as individual and as race according to his attainments. He will die individually, possibly collectively, but from this real university of his, this universe of intelligence, he will never graduate. The purpose of life is progress toward the Infinite.

Wherefore, may I advise choice young people not to be snobs. The snob is the person who, having a superiority complex, insists on exhibiting it. If your education has made you a better person, let this fact bolster your common humanity, not your class-consciousness.

But do, if you can, be a scholar. The scholar is the voice of the unvoiced thought, the speaker of the unspoken truth, the revealer of the nature of things, the liberator of the bound idea, waiting, waiting hidden in the heart of things and of man, waiting as radium waited millions of years for Mme. Curie, waiting for utterance, waiting perhaps for one of you!

CHAPTER IX

OF WHAT ARE PARENTS AND CHILDREN OF TO-DAY THINKING?

“No babe shall die there any more in infancy, nor any old man who has not lived out his years of life; he who dies youngest lives a hundred years.” So runs Isaiah 65. 20, according to the translation of Doctor Moffatt. It is a remarkable prophecy being fulfilled in our day of the lessening of infant mortality and the prolongation of human life,³⁶ though to date the prolongation of the average term of years of the individual is due rather to the saving of children than to extending the years of the aged.

Scripture and other literature abundantly illustrate that children have always been a problem to parents. Perhaps never before our day have parents been a problem to children, at least not such a conscious problem. The relations of parents and children are many and complicated. There is the father-boy relation, the father-girl relation, the mother-boy relation, the mother-girl relation, the father-mother-boy relation, the father-mother-girl relation, the mother-father-boy relation, the mother-father-girl relation. By the “father-mother-boy” relation is meant that the father’s relation to the boy

is not direct, but through the mother; and so with the other compound relations indicated above.

This study is confined to four questions, namely: What are our parents thinking about? What are our children thinking about? What are the characteristics of the youth of to-day? And what principles should guide the parents of to-day in dealing with our very modern children?

On being asked recently to address a community meeting on the theme of this paper, the writer asked that the parents submit to him in advance the questions in which they were interested. The following is a list of twenty-one of these questions. They show us some of the problems of the parents of that community. They doubtless typify other communities.

(1) Some of us feel that our young people to-day face far more difficult problems than we faced in our generation. How should we proceed in order most effectively to arouse parents to an appreciation of the situation and secure their co-operation in solving these problems?

(2) In what proportion do the following factors help form a child's traits: inherited tendencies, parental guidance, and outside influences, such as friends, or the character of the environment?

(3) A great educator recently said, "Good character depends more, vastly more, on right habit formation than it does upon high ideals

or correct information." Do you agree with this?

(4) What is the nature of self-control and what are the conditions most favorable for its development in children?

(5) How does humor develop in children? The "funnies" of the Sunday papers seem to make an almost universal appeal. What wholesome and satisfying substitutes would you suggest?

(6) Should quarreling children be left alone to settle their own difficulties, even though the mother might settle them much more quickly? The temptation is always to interfere, of course.

(7) Should girls smoke? Does the answer apply equally to men?

(8) What should we do as a community to provide recreation for our young people?

(9) Modern public education is said to be broader and richer than that of forty years ago; at the same time it is also said to be less thorough. Is it?

(10) We live in an age of science. Is there not a need for more science teaching throughout the entire school system?

(11) Should morals be definitely taught in the public school or only incidentally as the need arises? If the former, how?

(12) Does the advantage gained in promoting a timid child to a higher grade, where he must compete with pupils of greater maturity, com-

pensate for the possible loss of initiative and sense of leadership?

(13) How far should parents support the teaching staff in their work, when the teaching staff itself is bound by circumstances and existing rules that are known to be obsolete? Is it best under certain conditions to take the children themselves into one's confidence, so they may know under what handicaps their teachers are working? Would such confidence tend to lessen the hold of the teacher, or would it tend toward progress in our school system?

(14) What would be the effect if home work were entirely abrogated? Would the child suffer, or our present school curriculum?

(15) How can parents co-operate with religious and community forces in the character-building of their children?

(16) Is force ever advisable in the control of children?

(17) How do you account for the decided trend among college students away from the older traditional points of view?

(18) Should children be made to go to Sunday school?

(19) To what extent, if any, may a parent hold the church school responsible for the moral and religious training of the child?

(20) How can parents inculcate in their children habits of straight and honest thinking, particularly in the fields of politics and religion,

with courage to stand by the convictions thus attained, even though these are in conflict with cherished traditions?

(21) What books dealing with the Youth Movement would you recommend to parents?

You will note how a community sets an examination. It is not trying to find out how much the examinee knows, but what it itself needs to know. A classification of these answers reveals that the parents of that community are thinking mainly of the problems of character-building, especially by means of the home, church, community, and school. A table showing the percentages of interest in these phases of the question would be roughly as follows:

Character problems <i>per se</i> ,	31%
Character problems in the Home,	13%
Character problems in the Church,	13%
Character problems in Community,	17%
Character problems in the School,	26%

Let us now turn to our second question—the interests of our young people. The results will furnish an interesting basis for comparison. Prior to the meeting previously described, the writer was asked by the Assembly Committee (composed entirely of students) of a high school to speak to the school. He requested that those pupils who were interested to hear him write down in advance the questions they would like to have him discuss. The Assembly Committee

secured these questions from juniors and seniors in the high school and selected from the whole the following list:

(1) For a great number of people life often seems without any point. They find it impossible to decide on any definite direction in which to go. Can you suggest a remedy?

(2) What is your opinion of the situation in China?

(3) What do you think of America's attitude toward the Mexican government?

(4) Is "petting" really wrong?

(5) Does it lower a girl's standards and reputation to smoke?

(6) What is the real value of a trip to Europe?

(7) How far is it good policy for a woman to follow a man's career?

(8) Has a girl that intends to go on the stage as fine a chance to get ahead in this world and be respected as a girl who enters the commercial world?

(9) Is the younger generation as much worse than the older generation as is so commonly supposed?

(10) What are the requisites and needs to fit oneself for any profession?

(11) Is the college *life* to-day detrimental to the acquirement of a college education?

(12) If a student has not had A and B grades through high school, but has shown marked im-

provement during his senior year, has he a chance of entering college without examination?

(13) Is a college education of value if a graduate does not obtain the kind of work for which his college education was a preparation?

(14) Does a student become handicapped by allowing a few years to intervene between high-school graduation and college entrance?

(15) What vocations other than teaching are open to girls graduating from college?

(16) Is it worth while for a girl to enter a business career directly upon leaving high school?

(17) Are co-educational schools good for girls?

(18) If a pupil who is good in commercial subjects and not good in science wants to become a gymnastic teacher (the course for which includes science), what would you advise one to do?

(19) What is your opinion of student government?

It is clear that these pupils are seeking adjustment in life. If we classify the interests of these young people we get roughly the following:

What is Life for?	9%	Moral Issues,	22%
Life in School,	9%	Life in College,	22%
Int'national Issues,	13%	Vocat'nal Interests,	25%

In order to help our young people it is necessary to understand them sympathetically, not

merely critically. From reading, observation, and experience the writer will set down tentatively certain characteristics of the young people of our day. These characteristics help us to define our problem.

(1) Despite much apparent superficiality, they are seeking to understand life in its old and new phases and adjust themselves to it.

(2) They love athletics and outdoor sports.

(3) They like to think for themselves and be independent, at times regarding nonconformity as the only independence.

(4) They know little of the appreciation of beauty in life and are unaware of their ignorance in this respect.

(5) They are willing to experiment in the field of morals, in matters of sex, smoking, and drinking. The accepted principle of morals is, "Will it work?" At times even the lower principle, "Can I get away with it?"

(6) The social conventions and the weight of external authority mean little to them.

(7) Religion of the creedal or formal or ritualistic types means little to them; of the real, vital, practical type a great deal.

(8) There is much interest in careers, vocations, and doing something in the world.

(9) Our girls are tending to conform to the masculine type in social freedom, initiative, self-reliance, moral habits, education, and vocation. There is an increasing tendency toward the

single standard not merely of morality, but of all life, and, on the whole, it is man's standard.

(10) On the whole, life is not regarded as the opportunity to devote oneself sacrificially to a great purpose or cause, but, rather, to do something striking, notable, or successful. Our young people are thinking a hundred times more of becoming aviators than ministers or missionaries.

In this connection it should be recalled that they are very typical products of modern American life. They are not rising much above our social level. How can they? Our social patterns become theirs.

(11) They do not read much of the world's classical literature. The Bible is almost an unknown book. Instead, the popular novel, the illustrated monthlies and weeklies, the newspapers, especially the tabloids.

(12) They are always going somewhere—to the movies, motoring, and parties. A quiet evening with a good book or friend or parents is almost unknown.

These things are set down with an effort at justice toward all and "malice toward none." Corrections of errors the reader will please make for himself.

Now, on reviewing these matters, let us try to definitize our thought in the form of guiding principles for parents of to-day. Fathers and mothers, what shall we do? We will offer some

suggestions for the treatment of children and young people.

Parents should agree in their mode of treating and rearing children and not oppose each other to the confusion of the child and the sacrifice of his respect for one of the two parents.

As parents we must study to know our children, to understand them, so as to guide them and not unduly cross their natures and dispositions.

Knowing them, or even not understanding them, we must never lose sympathy, never suffer a different viewpoint to breed division in feeling.

Our children are to receive at our hands what is good for them—not primarily because they want it or don't want it, but because we, as parents, are responsible to God and, seeking divine wisdom as well as human enlightenment, are led so to provide for our children.

We are not to rear our children with the aid of any kind of deception. Never deceive, or cheat, or threaten, or bribe, or maltreat a child! Keep all promises, once made, faithfully. From the way he is treated he learns how to treat others.

Do not talk critically about a child before him. You may fix his faults in his mind and make him nervous. Never laugh at a child; you may often laugh with him. Let the child in you meet the adult in him.

Yes, even let us say, children are to be treated

with courtesy, as little ladies and gentlemen. The fact that they are ours does not justify any discourtesy to them on our part. Our children are largely homemade.

Trust them, even should they slip. Do not we slip? To lose confidence in a child is to help make him untrustworthy.

As children grow into their "teens," let external control decrease and let inner self-control increase. As they get older, command less and less. Substitute advice, counsel, and suggestion. Leave the final decision with the young man or woman. Don't make them dependent on you by deciding all things for them. Don't be too possessive!

Share the responsibilities of the home and of your lives with them. Seek their judgment too. Let them have their part in making the home.

And let them know how you *love them*, without weakness. Your love will finally win, if supported by knowledge of what is best and tact in personal dealings.

It is very important that our young people sense reality and vitality in our own moral and religious lives. This is of primary importance. It is education by atmospheric pressure.

And this especially. The experience of the race must wisely and tactfully be brought to their consideration. There is no use in repeating mistakes others have made. It is foolish; it is wrong. Fire burns; gravity acts; we may

find it out for ourselves if we don't stop; we may see it to be true in the experience of others if we look; we may take the word of our elders for it if we listen. A sweet reasonableness, without impatience, threats, or commands, should pervade our attitude. They may hear us.

But if not, and they taste for themselves the errors, ugliness, and evils of life, we are to love still and forgive, and so, it may be, redeem.

Because our young people are more independent, self-reliant, and experimental to-day than any generation of youth has ever been, they will make bigger mistakes, if unguided, and nobler successes, if well guided.

SCHOOL HEROES AND HEROINES

The character of a boy or girl may in a measure be judged by their heroes and heroines. Our children are tending to become like their ideals. Two questions were asked of boys and two questions asked of girls, all pupils in our public schools. The answers reveal some of the things American children are thinking, and so help to disclose to parents and teachers what our problems are.

The first question put to the boys was: "If you were not yourself, what living man would you like to be?" This question was put to 682 boys by George R. Gerhard, supervisor of schools in Belleville, New Jersey, and the following results, obtained early in 1928, were announced to

the press.³⁷ It will be noted the time affects the choices.

Colonel Lindbergh, ³⁸ 363	Bobby Jones, 4
Ex-President Coolidge, 110	Jack Sharkey, 4
Henry Ford, 66	Mayor Walker, 4
Thomas Edison, 27	Red Grange, 3
Ex-Governor Smith, 16	Commander Byrd, 3
General Pershing, 14	[This would be different now in 1930]
Gene Tunney, 13	Rogers Hornsby, 2
John D. Rockefeller, 12	Clarence Chamberlin, 2
Jack Dempsey, 11	J. P. Morgan, 2
Babe Ruth, 10	Benito Mussolini, 2
Governor Moore, 7	"My Dad," 2
The late Chief Justice Taft, 5	

The reader will be interested in comparing this list with one he might have formed as a schoolboy. Do you remember your boyish hero?

It is noteworthy that 682 boys had only 22 different choices, showing remarkable agreement.

The oncoming generation is overwhelmingly "air-minded." Over 53 per cent of these boys chose Colonel Charles A. Lindbergh. In addition, two other aviators are named. This suggests the probable future awaiting us around the corner. What will life be like when aviation is in full swing? How will trade barriers, national prejudices, and warfare be affected by air transportation? Since pupils are educated mainly

through their interests, what place should aviation have in our school curriculum?

Twenty-one per cent of the boys chose men in politics, the Presidency leading. Six different persons in the political field are named, out of a total of 22 different choices.

Twelve per cent chose men of great wealth, only three names being mentioned, Ford, Rockefeller, and Morgan. It is possible these boys were not thinking of wealth alone.

Seven per cent chose some leader in athletic sports, seven different names being mentioned, pugilism outweighing baseball two to one.

Four per cent of the boys chose Edison, the inventor.

Only two per cent of the boys chose the military hero, Pershing. The World War being so recent, this seems to indicate a change in the character of history teaching, the social and industrial arts being more emphasized than the military.

It is also worthy of note that two fathers in Belleville are such fine pals for their boys that they win out in competition with the world.

It is also notable that no minister, like Doctor Cadman, or Doctor Fosdick, and no hero of the social service or missionary type, like Dr. Wilfred Grenfell, appears on the list. This suggests a problem in contemporary religious education.

Being interested in a similar set of preferences

of the girls, no data being known to the writer, he was able to secure the following. On April 11, 1929, he asked the girls in the Leonia, New Jersey, High School this question: "If you were not yourself, what living woman would you like to be?" Answers from 129 girls were received as follows:

Mrs. Hoover, 27	Clara Bow, 5
Anne Morrow, 26	Billie Dove, 5
Helen Wills, 24	Helen Morgan, 5
Amelia Earhart, 16	Edna St. Vincent Millay,
Mrs. Coolidge, 6	4
Mrs. Lindbergh, 5	Greta Garbo, 3
[The Colonel's mother]	Eva Le Gallienne, 3

The data are inadequate, but very significant. Wife and motherhood appeal to fifty per cent of these girls, other careers attract the remaining half. Naturally, it's the wife or mother of the most prominent men, Hoover, Lindbergh, and Coolidge, that is in mind. No particular significance perhaps attaches to the fact that fifty per cent of the present choices of these young girls falls outside the home.

Athletics, in the form of the tennis champion, Helen Wills, wins the vote of nineteen per cent of all.

The stage, mainly the movies, attracts sixteen per cent. No boy chose a movie hero. The stage is for women and feminine men.

Aviation, represented by Amelia Earhart,

wins twelve per cent, a very significant illustration of the influence of flying on the youthful imagination.

Poetry, in the person of Edna St. Vincent Millay, wins three per cent of all, doubtless a tribute to the teacher of English.

As in the case of the boys, the sacrificial type of choice, illustrated, say, by Jane Addams, is not present.

Our boys and girls are growing up in the image of the social patterns which they face. Success or prominence in the fields of aviation, business, athletics, or politics is winning their devotion. They are becoming what we should expect—typical products of American ideals of success, efficiency, and publicity. They are strong just where America is strong and weak just where America is weak.

Continuing our study of the ideals of our youth, we turn to two remaining questions. The boys in the same Leonia, New Jersey, High School were asked on the same occasion: "What is one characteristic of a girl you like?" It was emphasized that the characteristic named was to be one especially important. The object was to determine in a somewhat objective way how our boys think about our girls. There was also the practical motive. Boys and girls in the middle and later "teen age" are very anxious to be popular, especially with the opposite sex. Standards set up for girls by boys are very influ-

ential, as well as standards set up for boys by girls.

Answers were received from 96 boys, as follows:

Good-looking, 22	Blonde, 9
Refined, 16	Home-loving, 8
Good personality, "It," 14	Intelligent, 6
Clean, 11	Good-natured, 6
	Affectionate, 4

The data are not numerous enough to allow reliable generalizations. A cross section, however, of the mind of this particular group is determinable, the extent to which this group is typical being unknown. We may group these answers under the four characteristics, namely, the intellectual, the moral, the physical, and the social, though there is some overlapping of these traits. We then have the following interesting result:

Intellectual,	6%	Physical,	32%
Moral,	12%	Social,	50%

It is clear that to please this group of boys it is not necessary, first of all, for a girl to be intellectual or moral; it is enough that she be physically and socially attractive. Among the preferable physical traits are being good-looking and blonde. Among the desired social traits are being refined, having good personality, being home-loving, good-natured, and affectionate.

We may recall in this connection that some seventy-five years ago the English philosopher, Herbert Spencer, a bachelor of thirty-five at the time, wrote in his essay on "Physical Education" as follows: "Men care comparatively little for erudition in women; but very much for physical beauty, and good nature, and sound sense." Did he know men?

It may be noted that not one of these ninety-six boys mentioned religion as the first desirable characteristic, though most of us would probably hold religion is necessary for the completion of either the physical, social, moral, or intellectual. What we might put first these boys omit altogether. Here, again, is an important problem for religious educators, how to secure a realizing appreciation of the value of religion in life.

Turning to our last question, asked of the girls at the same time, "What kind of a boy do you like?" two hundred and forty-six replies were received, as follows:

Athletic, 42	Sincere, 9
Good-looking, 29	Lively, 9
Gentlemanly, polite, 27	Good personality, 7
Clean, wholesome, 23	Blonde, 6
Intelligent, 19	Ambitious, 6
Tall, 19	Courageous, 5
Honest, 11	(Some smaller numbers
Brunette, 11	omitted)

Classifying these traits as above and giving the percentage of the girls who mentioned each

trait, we get the following likewise interesting, though different, table:

Intellectual,	9%	Moral,	24%
Social,	19%	Physical,	48%

Among the social traits these girls say they like are gentlemanliness, liveliness, and good personality. Among the moral traits they stress are cleanness, good temper, honesty, sincerity, ambition, and courage. And among the physical traits appear: athletic, good-looking, tall, brunette, and blonde.

It is evident that to please this group of girls a boy must be attractive physically and morally. Here the instincts of race preservation, guided by intelligence, may be in evidence. As in the case of the boys, no girl likes first of all that a boy be religious. This is a long way from seeking first the kingdom of God. And no girl mentioned ability to make a living.

Comparing the two sets of preferences it is noted that the intellectual stands lowest in each list, and very low at that, six per cent and nine per cent, respectively, and this among high-school pupils, most of whom are hoping to go to college. Further, the boys put the social first and the girls the physical first. Further, the boys stress the social almost three times as much as the girls, and the girls stress the moral twice as much as the boys.

Shortly after this study was made, Mrs.

Hoover, the first choice of the girls, spoke by radio to the boys and girls of the country over a coast-to-coast network. It is interesting to compare her ideals for the boys and girls of the country, especially those of the "4-H Clubs" to whom she was speaking, with their ideals for themselves and for each other. Among the traits she stressed are these:³⁹ love of camp-life, home-making, farm accomplishments, provision of funds, cheerfulness, consideration of others, punctuality, dependableness, helpfulness, bearing one's part in community and country, thinking out what is the right thing to do, courage and perseverance to go ahead and carry out one's plans, and recognizing and following truth. "To see clearly, to reason honestly, to report accurately, to try to see and speak and live the truth—in work and play; that is about as much as we can aspire to do in our affairs in this world." Here is recognition of the physical, the vocational, the social and the intellectual, but especially the moral. A table based on Mrs. Hoover's recommendations would be approximately as follows:

Physical,	7%	Vocational,	20%
Intellectual,	13%	Moral,	47%
Social,	13%		

Two things stand out in Mrs. Hoover's list in contrast with those of the boys and the girls; one is the recognition of the practical and the

other is the primary emphasis on the moral. But, after all, the older generation is not so remote from the younger, and in the two respects indicated the younger might well learn from the older.

Further, from our study it has appeared that some of our young students at least are not being adequately impressed by the intellectual element in the ideal life, and also that an appreciation of the true place of religion in life is almost totally lacking.

CHAPTER X

HOW CHARACTER IS CREATED

How is a bad character formed?

Why do we begin our discussion of the best thing about a man, his character, by looking at the bad side? Because this is the less familiar approach; because folks, who are expected to be good, are much interested in the contrasting evil—this evil being forbidden them by the moral law, by social convention, or by their own inner self-legislation; and because we must know the sources of human weakness in order to check-mate them.

The bad characters of literature and history, monsters of vice and cruelty, may not fascinate us, but they interest us, because in them we find vicariously much of the suppressed evil of our own lives. Nero, Cæsar and Lucretia Borgia; Shakespeare's Richard III and Iago; Milton's Satan; Goethe's Mephisto, and milder types like Captain Kidd and Jesse James—these all show us certain traits of ourselves.

Who is the bad character? *One who does not know the best to do and does not do the best he knows.*

“What! I, myself!” you exclaim.

Yes, but badness is a matter of degree, and,

none of us being perfect, we *are* all more or less bad. This situation should prove a stimulus to know our weaknesses better, to overcome them more resolutely, and to sympathize with our fellows in like or worse estate than ourselves.

No man is *born* with a bad character; he *acquires* it. We are born with characteristics, like color of hair and eyes, resemblance in physical features to relatives, size and shape of body; but we are not born thieves, murderers, bandits, liars, gossips, mischief-makers, cheats. Yet it is *easier* for some persons to go wrong than others. This is due to *defective inhibition* in the nervous system, and this may be a native (that is, inborn) characteristic. No man is born a criminal; any man may become a criminal, but some men, because of native constitutional weakness, become criminals easier than others. Inhibition is the quality of resistance the nervous system offers to stimulation. The first way to form a bad character is to be born with insufficient inhibition. As we cannot, physically speaking, be born again, the problem for each one is to use such inhibition as he has to the best advantage.

Bad characters, then, are not born, they are made. The big comprehensive influence that makes characters bad is *environment*, especially early bad environment. Even strong native inhibitions can be overcome by constant evil associations. Thus, native maidenly modesty and youth's knightliness may vanish under con-

tinual coarse and vulgar stimuli. We may insure the formation of bad character by just letting bad companionships corrupt.

He who with such native inhibition as he has, with such stimuli as his environment provides, regards himself simply as a *creature of circumstance* is likely to form a bad character. This view of oneself breeds the attitude of just letting oneself go, the attitude of surrender to fate. One must struggle to be good; to be bad one has only to quit. Let circumstances shape you, instead of shaping circumstances; drift with the current instead of rowing upstream; and in time you'll probably drift into an eddy, onto the rocks, or over the falls.

A man cannot do the right unless he knows it, except by merest chance, as one avoids a pitfall in the dark without knowing it is there. *Ignorance*, sheer ignorance of the right, is a sure cause of a bad character; bad, not in the sense of knowing better and doing worse, but in the sense of knowing no better and so acting, stumbling in the dark. The darkness excuses the stumble, but does not change the fact of it. Stupid, blind badness thrives in ignorance of the right.

Any child can be made bad by being constantly *rewarded for wrongdoing* and constantly *penalized for rightdoing*. This is the school of crime. Praise children for their cleverness in trickery, thievery, knavery; for "getting away

with it" without getting caught; for being a bully or cruel to a child or animals; be contemptuous of them, sneer at them, call them derogatory names for not taking advantage of an open situation, for being fair, square and generous, and lo! bad characters are formed.

Put a halo about wrongdoing and see it as the manly and strong thing; regard the wrongdoer as bold, courageous, defiant; make a hero or a heroine of the wrong type; and couple all this Nietzschean glorification of evil with the parallel idea that doing the right is weak, effeminate, invertebrate, and so you build a highway for bad characters.

The sense of natural justice, unless perverted, seems to be very strong in children. There is a natural basis too for *conscience* in the sense that something is right, that there is a right. What is held to be right is a matter of education and training and life-associations. Conscience grows by what it feeds on. It is the sense of the better way. Any belittling of conscience or its violation is damaging to character; it is blowing at the candlelight one has, it may be blowing it out. Man has a spark of celestial fire within him which, if tended, will give his life light, heat, and power.

We become bad too by thinking bad thoughts. Have you not noticed that the evil thing you deliberately did you had first dramatized in your own imagination? When bad thoughts may

have come to us from our own past experiences, from recent experiences of bad things seen or heard at the wrong kind of movie or play; from some piece of pornographic literature that fills the mind with the coarse, low, mean, and vulgar; by becoming fascinated with the ways of criminals, studying their clever ruses, and possibly becoming challenged ourselves to commit the "perfect crime" that leaves no trace; by letting these bad suggestions that come from things, self, or others, find lodgment in our minds and begin to work there; so through thinking bad thoughts do our deeds become evil. Neglect the imaginations of the heart; let them run riot and have their free way; then will evil deeds reflect our contaminating thoughts, our character will become bad.

There is a predisposing cause to badness in so common and prosaic a fact as *unfit physical condition*. Our social responses may be mal-adjusted because we have adenoids, inflamed tonsils, bad teeth, poor hearing, defective eyesight, indigestion, autointoxication, or, maybe, just because we are all tired out. A flabby muscle is poor support for a strong will.

One has one's appetites, though oft satiated, still with him, and one is confronted with the conventions of society designed to keep these appetites within the bounds of proper expression. Now it is an easy and simple thing to say to these appetites of ours, "You were made for

expression and expression is good;" and to these social conventions, "You represent suppression, and suppression is evil." And this sophistic, indiscriminating lie in the soul will help to make our characters bad. The appetites are neither good nor bad, they are the material out of which goodness and badness spring through right or wrong expression.

Social conventions are the wisdom of the past functioning in the present. One flaunts them at his peril. To do so successfully, that is, to keep one's equilibrium and self-respect while doing so, requires three things: (1) assurance that the convention is wrong and that its violation for us is right; (2) courage of individual initiative; (3) willingness to pay the price of nonconformity. I do not say, never violate a convention; I do say, realize first what you are about to do, that is, pitting the wit and weight of one against the wisdom of the many. For most persons only bad characters come from the indulgence of appetite contrary to social usage.

The *moral law* is the opponent of evil. It says, "Don't do that; do this." It is the highest formulation of social and personal welfare made by the group consciousness at any time. Its purpose is to liberate, not frustrate, the powers of men; to give values to life, not take them away. *One way* to form a bad character is to assume the wrong attitude toward the moral law, regarding its restraint as undue restriction

of life and its requirements as impractical control of life. Let the moral law be regarded as the foe instead of the friend of man, his enemy instead of his ally, and the pathway to immorality and bad character lies open.

A *wrong philosophy of life*, implicit or explicit, is at the bottom of much bad character. Just to be thoughtless, or to be thoughtful in a jaundiced way, will make us a prey to evil. To take life thoughtlessly is all right for lower animals; for the higher animal we call man it is a forerunner of ineffectiveness and weakness. To get the wrong slant on life, to regard it as aimless and meaningless, or as blind and mechanistic, or as all fated and predestined, or as affording only physical thrills for venturesome joy-riders, or as worth while only for pleasure-lovers, or as just a selfish struggle for survival, or as rooted and grounded in materialism or individualism—all this kind of philosophy breeds a self-centeredness which is at the heart of all badness of character.

What do you think of the following philosophy of life? "What is a man worth?"

1. A man has enough fat to make seven bars of soap.
2. Enough iron for a medium-sized nail.
3. Enough sugar to fill a shaker.
4. Enough lime to whitewash a chicken coop.
5. Enough phosphorous to make 2,200 match-tips.
6. Enough magnesium for one medical dose.

7. Enough potassium to explode a toy cannon.
8. Enough sulphur to rid a dog of uninvited guests.
9. Enough water for a small-sized bath.
10. Enough salt to pickle a pound of pork.

Total drug-store value, \$0.98.

What kind of character would you expect to flourish in the soil of such crassly material philosophy?

A self *content* with itself; a self putting its own interests first, looking out for "number one," accepting low ideals for itself, denying the worth-whileness of altruism, generosity, kindness, large-mindedness, is pitifully bad because it's so small, narrow, limited.

Persons who are known to be bad characters often have an engaging, attractive way with them. This suggests that *evil is a perverted good*. We go wrong through the misdirecting of an instinct, impulse, idea, desire. The spend-thrift may prove likeable for his generosity, the gambler for his sportsmanship, the bandit for his boldness, the thief for his cleverness, the professional beggar for his artistry, the swindler for his cunning. There is oft a soul of goodness in things evil, and a bad character is a fallen angel. So was Lucifer.

We become bad not all at once, but *by one deed at the time*. By doing specific things that are wrong, recognized at the time as being so, perhaps even intending not to repeat the bad act later, we get into the bad way of life—

but by the law of effect, each act establishes its own connections in our nervous system, with the final result that we are what we have done.

The last to be mentioned, or main way in which we become bad, is by having *no fear of the penalty of broken law*. Man has outgrown most of his fears. He does not have to be afraid of the dark, the thunder, the wind, the eclipse, ghosts, sprites, hobgoblins, conjurers, demons. We still have to fear, however, accidents *and* penalties for broken law. There is always the penalty for wrongdoing, always "the devil to pay." Experience is a dear teacher; all the others are underpaid. Our own nervous systems, our families, our friends, our victims—all combine in paying the penalty for our misdeeds. There is no escaping the law of cause and effect. We reap as we sow. Some see in this moral world-order an evidence of an immanent power, not ourselves, that makes for righteousness. (It is sometimes named God.) To regard this idea as a monkish superstition and to have no fear of God and no regard for man is one of the last steps in the degeneration of human character. Not that even this isolation of the human soul is hopeless. A great light, a great awakening, a great response, and the redemption of a bad character may begin, as the decaying buried seed may be quickened into life by the Easter season.

How is a good character formed? The good person is he who, knowing and loving the right,

makes it the rule of his life. Thus there are three primary elements entering into the formation of a good character: (1) coming to know the right; (2) coming to love the right; and (3) coming to do the right.

Good character is not a static, but a growing thing. It is not an attainment, but an attaining. The reason for this is that the social environment in which the forming character is set is itself constantly changing.

The love of the right comes from doing the right, and doing the right may come either from training in doing the right, leading to habit formation, or it may come in some instances from a clear idea of what the right in a given case really is. Children and young people are brought to do the right mainly by right training; adults of the reflective type add to this equipment clear ideas of right.

What is "right"? It is the conduct that in specific cases best develops personality in oneself and others. One should increasingly become a person oneself and treat others as persons. The good character then is possessed by the person who, in his relations with others, knowing and loving the better way, lives it.

It is not necessary to pause on the value of good character. To the degree that it is present, it is felt as valuable, whether in oneself or in another.

But how is it formed? Of the very many in-

fluences that tend to make us do, love, and know the right, I will select for brief mention the following twenty-five. A good character is formed:

1. *By having the native (that is, inborn) responses guided aright.* We are born with capacities of response to stimuli. This is the characteristic of the nervous system known as sensitivity. The right guidance of responses includes, in general, the provision of a moral environment in home, school, and other societies; the selection from among the many kinds of response of those morally suitable for continuance; forming these into habits; and developing clear moral ideas. These things will bring us to self-control and self-steering. This first answer covers in a general way all those now to be further specified.

2. *By the imitation of worthy examples.* Imitation is probably an instinctive tendency. At least William MacDougall thinks so. The home examples are first in time, first in influence, and first in the hearts of our children. They become like us not only because they are born like us, but also because they imitate us, even unconsciously at first.

3. *By always having satisfaction attend right conduct.* It is even more important to praise the right than to condemn the wrong. We are finally governed by the things we *do like* rather than those we don't. Condemning a thing for

a child is no sure way of removing his liking for it. Commend much, condemn little. Reward much, punish little. Praise much, scold not at all.

4. *By always having annoyance attend wrong responses.* Children should not "get away with it," as they say. Let a child have his own way when it is a wrong way and suffer no inconvenience in consequence, and you quickly have a spoiled child on your hands. The only remedy for spoiling is to have the wrong prove annoying, the right satisfying, and consistently so.

5. *By practicing the specific virtues desired.* Children learn to do right through actions that are right, honesty by honest acts, thrift by saving, truth-speaking by speaking the truth, kindness by kind deeds, courtesy by acts of politeness. When a child is corrected for a fault, it is not enough to tell him what he should do *next time*, he must do it *now*, as it should be done, with consequent approval.

6. *By sharing common interests with others.* This involves group activities. It cultivates the social nature. A common purpose to achieve welds the group, develops co-operation, teaches respect for the opinions and rights of others, helps us to realize there is an immanent law in group attainment.

7. *By acting in a way to give others proper pleasure.* This is just the opposite of unkindness and cruelty. To take pleasure in causing

pain is inhuman; to take pleasure in causing proper pleasure is to be human, to be unselfish. To get pleasure for oneself at the expense of another is selfish; to get pleasure for oneself in giving pleasure is unselfish; to give pleasure or benefit to another at the cost of pain to oneself is sacrificial, and, supposing the benefit to be great, it is noble.

8. *By admiring those who have done right at a cost to themselves.* Always supposing, of course, that they were not fanatics. The fanatic is he who with a false perspective of values sacrifices the more valuable for the less valuable. Father Damien, the friend of lepers in the Hawaiian island of Molokai, gave himself, a living sacrifice. That was nobility of spirit. To-day, following in his train, a rich fund is provided to stamp out leprosy.

9. *By being led to appreciate the beauty of the right.* There is a beauty that is neither moral nor immoral, but unmoral, such as the beauty of a sea scene, a mountain view, a sunset. There is also a beauty that is moral, such as a lovely deed, a noble charity, a gracious word. Doctor Williams, vice-president of Nanking University, smiling in the face of his assassins, has left humanity a precious heritage. There is a puritanic rightness which lacks the touch and glow of beauty.

10. *By being led to see the ugliness of wrong.* Evil in thought, word, or deed is unshapely, foul,

disintegrating. Mephisto, while attractive by his cleverness, is repulsive by his near-human form and features. Devils are always ugly, angels always beautiful. The cultivated sense of beauty may oft save the day for right. "Pretty is as pretty does."

11. *By suggestions of the right kind from others or from oneself.* When effective, a suggestion is wiser than a command. The reason is that suggestion liberates the will of the person himself; command subjects it. To a sensitive person in a moment of trial the right suggestion by word, look, or gesture may be enough. And the practice of autosuggestion, telling oneself what the better way is and that one can follow it, releases and directs one's energy.

12. *By reading good literature, good in both form and content,* appealing thus to both the æsthetic and the moral sense. The other three kinds of literature are objectionable, namely: poor in form and bad in content, good in form and bad in content, and poor in form and good in content. The last is objectionable because it leaves goodness bare, unadorned, unattractive. The recent translation of the Scriptures by Dr. James Moffatt gives us a new garment of beauty for the ancient body of truth.

13. *By staying persistently in the presence of the good.* We tend to grow like that which surrounds us. Choose your surroundings to stimulate proper growth of personality. Remake the

environment you find uncongenial to the best life. Remember the kitchen, the dining-room, the bedroom, the nursery, the parlor, even the cellar, and especially the attic, are also "living rooms." So too are the office, the shop, the store, the classroom, the church, the bank, the courthouse—yes, even the jail. When the physical environment is evil, a person of resources can substitute for it a mental environment that is good. When living companions fail us, the great ones of literature and history will not.

14. *By never doing the first time anything you are unwilling to repeat.* This is only common sense. If there is no first time, there can be no second. What's the use of "trying anything" once? Some things are not worth trying once, as many have discovered for themselves. You may think it is so easy to do the questionable thing just once, but the ease with which you repeat will surprise you.

15. *By accustoming oneself to say "No" to one's wrong desires in the name of reason.* This habit too can be formed, that of submitting to discriminating analysis the proposed lines of conduct. Trace these out by the aid of reason and imagination to their logical consequences for self and others, keep the attention off the bad and on the good, and it will not be impossible for normal persons to deny the strongest desires. Not all reason is rationalizing, that is, justifying acts already done; some reasoning is fore-

sight—turning the light on the untrodden path.

16. *By moral thoughtfulness.* It is not enough to do right as a matter of habit. This will do for young children. For adolescents and adults who can think, thinking is necessary in order to raise habit to principle, to see the real nature and consequences of specific conduct. When we are unwilling to obey the warning: "Stop, Look, and Listen," we are in danger.

17. *By a case-study of morals, that is, studying real instances of morality in action.* Such study will help to make us morally thoughtful. By facing concrete issues intellectually, we learn to face them practically. It is not quite so easy to go and do a wrong thing ourselves after having just condemned it in another. It is not quite so hard to do a right thing after having approved it in others. Issues first solved in thought may more readily be solved in action. The case-study of morals is no substitute for training in good habits, but is a worthwhile supplement. There should be such study in all our public schools.

18. *By acting in a way you would be willing for all men to act.* This maxim is the test for determining whether you should, or should not, do a given thing. A liar prefers to be told the truth, a cheat prefers to be treated honestly, a thief prefers to have his own property respected. Evil sets society against itself, goodness integrates and unifies. This maxim is the cate-

gorical imperative of Immanuel Kant and is hardly more than a restatement of the Golden Rule.

19. *By thinking of the moral law as one true way to enrich life.* Not that we should do the right just because it is the external law, but because it is the inner law of our own being, the way toward complete self-realization. It is better to do right through the love of it than through law, but the law requires what love prompts and the protecting law remains if love should go.

20. *By controlling the course of one's thoughts, images, and ideas.* This can be done through the purpose to do it. It is a necessary thing in forming the good character because voluntary deeds, good or ill, are the expressions of thoughts and intentions. Control your reflective thought and as a matter of course you control the voluntary act. Control the act and you control the habit. Control the habit and you control the character. Center thoughts and images on the right things to do, and wrong becomes psychologically impossible.

21. *By cultivating the habit of putting oneself in another's place.* We speak of this, but do we practice it enough? It takes both experience and imagination to do so. A child who causes pain to another may require a similar pain to acquaint him with the nature of his act. On the basis of similar experiences in ourselves we

may, by the aid of imagination, put ourselves in others' places. By so doing they escape extra injury from us, win our sympathy instead, perhaps even our help.

22. *By accepting high ideals for oneself in preference to low ones.* An ideal is an idea accepted as a plan of action. It is all right to fly high just so one can make a safe landing. It is all right to aim high, to hitch one's wagon to a star, just so one hitches his star to a wagon. The moral attainment of the best men is also possible for most of us.

23. *By entertaining lofty conceptions of the meaning and value of human life.* Not that we should consciously seek to delude ourselves about life, but that we should make life really valuable and meaningful—it can be done! Live to improve the conditions of human life, to help young people solve their problems, to improve the heredity of the next generation. Drop cynicism, sophistry, and selfishness, and lofty conceptions of the dignity of life will grow, and, being rooted in experiences of worth, they cannot be blown over by every gust of new doctrine.

24. *By respecting the sense of right one has within him.* Something within us is always condemning us when we are about to do wrong willfully and approving us in doing the right. This sense of right is a growth from our early training, from the social approbation and disapprovals we have had—we call it conscience. It

may not be infallible, but it is the best we have. We should first enlighten it and then follow it, with toleration and charity. We cannot go far wrong.

25. *By sensing this voice of conscience, if we can, as for us the voice of God.* There is danger of dogmatism and fanaticism here if we should seek to impose *our* conscience on *others*. They too have conscience. Like our judgments of truth and of beauty, our judgments of right bring us into touch with reality at its best. To feel the sanction of the universe behind our right decision and against our wrong decision is the greatest of all influences in shaping the good moral character.

CHAPTER XI

WHY HAVE RELIGION?

RELIGION in the historic sense of the term will undoubtedly be able to survive the attacks now being made upon it by both the new humanism and communism. Both of them are themselves secular religions, both are rooted in a man-centered universe. The new religion of humanism is as yet mainly a set of negatives regarding the supernatural; communism has a positive economic program with a political means for realizing it.

Serious and religious-minded people should see the compensation involved in such frontal attacks upon religion as these two. We are driven back to our main defenses, to the fundamentals of life. Religion is the total integration of life, or, the integration of life with the whole of Reality. This modern phase of the ancient conflict between spirituality and materialism concerns the kind of world in which we live; it is a conflict between two sets of values.

Why not be content, as humanists, communists, and some sixty million unchurched in our own country seem to be, with secularism? Why have religion? Why have it in life? Why have it in education? Why not be content with such

characters as we can form without invoking the thought or aid of God? We will give some affirmatives and answer some negatives.

1. *Religion is one of the realities of life.*

The whole human race, historically speaking, has had the sense of the Divine Presence and has drawn strength therefrom. Individuals among us daily experience the reality of God in prayer, praise, and worship. The mystics of all ages have sensed their union with the Divine Life. Here is a set of facts which it is truly scientific to recognize. James does so in his *Varieties of Religious Experiences*.

2. *It is not probable that the human race has been the victim of delusion on this point.*

Everywhere in organic or social progress, environment and function have corresponded. There are ether vibrations for the seeing eye, air vibrations for the hearing ear, food for the hungry mouth, water for the fin of the fish, air for the wing of the bird, dirt for the nose of a pig, sand for the camel's foot, soil for the seed, the male for the female, truth for the mind to know, beauty for the mind to enjoy, goodness for the mind to will; and is there not *God* for the *soul* to worship? In fact, all organic variations are adaptations to a real pre-existent environment, a very condition of survival. It was not so much the camel's broad-spreading hoof that made the sand as the sand which made the camel's hoof. By analogy, it is not so much

man's soul that makes God as God that makes man's soul. Given human aspirations after God, so universal, so characteristic, so permanent, it is reasonable to suppose this variation too is an adaptation to environment aiding survival. This means the environment of man is in some sense God. To hold that religion which satisfies man's soul is only racial subjectivity is like holding that the food which satisfies man's body is only subjective. As real as the physical experience of food is to some, so real is the mental experience of God to others.

3. If religious experience is a scientific fact, if this experience reasonably suggests an objective reality corresponding to it, then *human life is not complete without religion*. To live completely is to live in adjustment to all one's world, the physical, the social, the vocational, the intellectual, the emotional, the moral, and the unification and inspiration of all of these, which is the spiritual. Complete living is manifold. Man needs religion to round out a complete life for himself.

4. *Religion supplies a suitable goal for all education.*

Our physical education should lead us to appreciate *health* at its true value as the divine blessing on conformity to physical law. Our vocational education should lead us to appreciate *skill* as a means of co-operating with God in the making of a more useful and beautiful

world. Our intellectual education should lead us to appreciate all truth as thinking the thoughts of God after him. Our emotional education should lead us to appreciate all *love and beauty* as manifestations of the perfection of God. Our moral education should lead us to do the good as the will of God. And our social education should lead us to appreciate right human relationships as the kingdom of God among men. All our educational forces should be inspired with the ideals of true religion as all our religious forces should be inspired with the ideals of true education.

5. *Man needs religion as a necessary support of his moral life.* He needs the strength of God that comes through prayer to help him do the right. He needs the *forgiveness* of God to help him rise when he falls. He needs the *comfort* of God in the sorrowful afflictions of life. He needs the *warnings* of God lest he fall into the snares of evil. He needs the *promises* of God to encourage his efforts. Few indeed, if any, are the rare souls who can lead as good a life without God as with him. The rank and file of our youth acquire a character-formation which is rooted in the sense of obligation to God for life and its privileges and in the sense that moral duties are divine commands. At this point, according to Kant, morality becomes religion.

It should be understood, of course, that the religion of which we here speak is the sense of

the life of God in the soul of man, a real, present, living force. It is something more than theology, rite, cult, and form, though it may profitably use any of these. For Christians it is reliving the life of Christ, not doing what he did under those social conditions, but doing as he would do under our social conditions, expressing our love for God in the service of man.

So we must have religion in education that education may reach its true goal and that religion may render its proper service.

We are all aware that objections have been raised to having any religion in life, and so in education. These objections must be considered with open-mindedness, and answered with reason.

1. One objection is *that religion teaches man to rely on God instead of self.*

It is true that religion teaches man to rely on God. But it is not true that religion teaches man not to rely on himself. It teaches him only not to rely *on himself alone*. "Trust in God and keep your powder dry," said Cromwell to his soldiers. Here are both reliance on God and self-reliance. "Heaven helps those that help themselves," runs the proverb. The religious man prays as though all depends on God and works as though all depends on man. It is all right to pray, just so when one rises from his knees he does not sit down.

2. Again, it is said that *religion teaches man*

to be satisfied with the evils of life instead of trying to remove them.

The Russian communists, following Marx and Lenin, have said that religion is the narcotic of the people. It is true that religion teaches contentment and freedom from anxious care concerning "What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" It teaches resignation to what can't be remedied. But it is untrue that religion teaches us to be satisfied with ills that can be remedied. On the contrary, both Judaism and Christianity teach the coming of the reign of the Messiah on the earth, an ideal state of man, wherein dwelleth righteousness. For this end religious people pray and undertake to live and to vote as they pray. The religious people of our country, with some exceptions, would prevent war, would forward internationalism, would retain the Prohibition Amendment, would establish right relations between capital and labor.

3. Again, it is alleged that *organized religion represents the vested interests of capitalism.*

It is true that many religious leaders honestly think that the capitalistic régime requires only reconstruction and not destruction, that it expresses the acquisitive instincts of man, that it provides tangible rewards according to ability and output and according to the law of supply and demand. Perhaps the majority of religious people are so minded, but it is also true that

many religious people do not so think. The very spirit of religion is *social* and socializing. It teaches us to say "Our Father." The essential point is that religion does not commit us inevitably to either capitalism or to socialism or to any other "ism," but only to that social order which best expresses the ideals of love and brotherhood.

4. Again, it has been pointed out that *religion has caused much strife and dissension in the world*, that there have even been religious wars, that there is now intellectual warfare in the churches, between Fundamentalists and Modernists.

It is true that religion has often brought not peace in the world, but a sword. The Thirty Years' War, 1618-1648, was as bad in its day as, or worse than, the World War in our day. It is true that religion has generally been intolerant. Buddhism is a notable exception. But it is also true that the ideal of religion has been peace and that warfare and strife have always been in the supposed interest of truth and peace, perhaps sometimes mistakenly. The religious founders and prophets have had peace of soul and have anticipated a reign—with righteousness—of peace on the earth. It is true that religious conviction usually carries with it the sense that it is better *to be right* than to be at peace, intellectual or physical. Religion has declared *war on evil* in all its forms. This we must admire.

Religion, having a human element in it, has perhaps often been mistaken in what was evil—for example, honest opinion regarded as heretical. This we must deplore.

5. Again, there are those who still hold that *religion is a matter of superstition and priestcraft* and that *the progress of science will eventually eliminate it*. It is true that religion has often held beliefs later regarded as superstitions, that priests have sometimes oppressed the people, and that science has changed many religious beliefs. But it is not true that religion itself is superstition. It is, or may be, intelligent and reasonable faith in "a power not ourselves that makes for righteousness," and the sense of human relationship to that Power. It is not true that the priest is essentially a conscious or self-deluded impostor. The priest is he who speaks to God for the people, as the prophet is he who speaks to the people for God. Ezekiel was both. It is not true that science will displace religion. Man has a heart as well as a head. Goethe says, "Existence divided by the reason leaves a remainder." Many leading scientists have been religious, as were Agassiz, Kepler, the astronomer Young, and Darwin himself, who, indeed, changed his religious beliefs, but did not cease to be religious, and in our own day Millikan, Pupin, Eddington, and others. After science has described and explained the world, religion must appreciate and evaluate it.

Man does not cease to worship when he begins to understand, he only worships more intelligently. Man does not cease to praise when he begins to know, he only praises more knowingly. Man does not cease to pray when he realizes the orderly character of the universe, he only prays more consistently with the Divine Will. Does an astronomer *appreciate* the heavens less because he understands them more? Does a botanist *love* flowers less because he analyzes their beauty? Is life less *wonderful* to a biologist because it is less mysterious? Is the smile of Mona Lisa less bewitching because we know about canvas and pigments?

In reviewing dispassionately all the objections we conclude that we have religion in education because it belongs there, and it belongs there because it belongs in life. The religious man has at least begun to live completely.

CHAPTER XII

THE RELIGIOUS EDUCATION OF A COMMUNITY

1. THERE is great need for religious education in America to-day.

2. Religion has power to match the need.

3. The nature of religion is such that in a measure it can be taught.

4. Religious education is indispensable as the completion of all education.

5. There are sound American principles concerning church and state within which we must work and upon which we must build.

6. The initiative must remain with the denominations, co-operating when desirable under stress of community need and in the interest of economy and efficiency.

These six matters being premised, the question is, What ought the religious education of a community to be? For our purposes here a community will be thought of as any social grouping facing a common need with a common purpose.

The following are the elements of a program for the religious education of a community as we conceive them. And in these days of integration we must act as a community.

I. THE HOME

All religious parents must take it upon themselves afresh to bring up their children in the nurture and admonition of the Lord. The home is the basic institution of society. There are many forces, some insidious, that would undermine the home of to-day. Those who know that domestic affection is the foundation of the home, as the home is the foundation of society, must rally in defense of the home and must also utilize the home's religious resources. The home can be saved when it becomes a means of saving. Children should be brought up in the faith of their parents, though always with open-mindedness, without dogmatism, and in toleration of the faiths of others.

II. THE CHURCH

Though vitally related to the whole program, we will treat the work of the church under five headings.

1. *The Pastor.* The pastor should himself be a leader in the field of religious education, or have an assistant as director of religious education. The educative element—that is, instruction made effective in feeling and conduct—should pervade all his ministry. He should be a student. The live issues in practicing Christianity in the community should be his themes. The Scriptures should furnish the solution of these issues.

And the church should provide both the pastor and the congregation and the Sunday school with a growing circulating library in the new specialized field of religious education.

2. *The Church School.* Five things just now should be stressed in our church-school program :

(1) A model demonstration class should be run all the time in any given community. The teacher of this class might well serve several churches in succession. The work of different grades should be demonstrated in order. The pupils should be drawn from the school in which the demonstration class is being held. Teachers in training and substitute teachers should observe this work in process. The teacher of this class should be the director of religious education, or a model teacher from the public schools, or some specially employed person.

(2) Every church school should have a training class. This class should supply substitute teachers. It should be taught by an expert or near-expert in teacher training. The aim should be not to teach, but to train in teaching. The theories should be carefully expounded which are practiced in the demonstration class.

(3) Every church school should have a Young People's Department. This department should solve the problem of keeping the adolescents in the church school. This can be done by good organization, effective work done by the young people in the community, and a real study of the

problems in the lives of young people, and suitable rooms in which to meet. This last is a necessity. The work of the young people's societies should head up in this Young People's Department of the church school. A part of their work should be a dramatic society presenting good plays, dramatizing the Bible stories, giving tableaux, and putting on pageants showing the progress of Christianity in the conquest of the world. Another part of the work of this department should be a study of the questions of Christian marriage in all its phases.

(4) Every church school should have a parents' class in which the questions of the Christian home and the right rearing of children should be thoroughly canvassed. This class should enroll all the parents of the church having young children in the home.

(5) The study of missions should be a phase of all class work in church school and also should specifically engage one class of young people. The youth of our day lack a great challenging purpose in life. It should be a part of the work of the Mission Study Class to present the challenge of service in the mission field to every young Christian of the church. One phase of mission study may well be that of interracial relations.

It will be seen that our conception of the church makes it the center of a great religious university for the community where every per-

son may be practicing and studying the way of the kingdom of heaven on earth. The housing and equipment should be adequate and, to accommodate large numbers, successive hours for different groups should be used.

3. *The Mid-Week Service.* This meeting should be the laity's opportunity to express itself on the theme of the Sunday-morning discourse. We need another Protestant Reformation to declare the layman's independence of the clergy. The laity is becoming increasingly educated. It should make itself heard more on the Christian way of living under modern social conditions. Let the pastor open the problem and suggest the Christian solution in his Sunday sermon. Let the laity come together in the mid-week meeting to consider how it works, to present the difficulties they face in making it work, and by conference seek the true and practical solution. "He that doeth the truth cometh to the light."

4. *The Week-Day Religious School.* Every community should have a week-day religious school. This school is intended particularly for the children attending the American public school, where, though under religious influence, they receive no systematic religious instruction. This school is conducted on time released from the public-school program or on out-of-school time. It may be held in a church or other building convenient to the school. It may be con-

ducted by one church only, by all churches of one faith, or by all churches of different faiths willing to co-operate in a given community. This school should employ its teachers, and the teaching should be as good as that provided in the public school. The American democracy needs religion as well as morality as a basis for good citizenship, as ex-President Coolidge has so well reminded us and as Doctor Athearn has so well shown in his writings. This week-day religious school supplements the work of the Sunday school. There is no competition, as the field of religious study and practice is exhaustless.

5. *The Daily Vacation Bible School.* This school profitably occupies free time in which many children suffer demoralization in the streets. Every community of sufficient size should bring its children together for work, study, and play during the forenoons of the long vacation. There is no injury to health and much benefit to character. The light schedule of work with classroom freedom allow fine results to be obtained. Concentration of interest makes living according to the Bible way possible.

III. THE PUBLIC SCHOOL

There are many religious resources in the public school now only partially utilized. In most States the Scriptures may be read and devotional exercises held at the beginning of the school day. What we need in the American

public school is not the teacher of religion, but the religious teacher. The religious teacher is one who handles all truth reverently, who senses the presence of God in the daily round and the common task of school life, who can assist boys and girls to harmonize their knowledge of science with their experience of religion, who can convey an appreciation of the spiritual truths which make literature great, who can present the moving force of religion in human history, and who can associate religious convictions with moral conduct. The public school should not be misused to proselyte or indoctrinate, nor, on the other hand, should public-school children be deprived of their birthright of religious inheritance.

IV. THE PAROCHIAL SCHOOLS

Our laws guarantee the right of the parochial school to exist. The State can compel attendance at school, but it cannot usurp the parents' right to select the school. Parochial schools must equal in quantity and quality of work that done by the public schools. Whether Lutheran, Anglican, Catholic, Jewish, or other, these schools aim to give the religious interpretation of life. Their support is voluntary and is derived from those who pay their share of taxes to support the public school which their children do not attend. Such conviction and devotion command our admiration and respect. It would

be fatal to the Americanizing program of our public-school system if each religious faith withdrew all its children from the public school, but of this there is no likelihood. Meanwhile the principle of the parochial school is to be maintained.

V. SUPPLEMENTARY AGENCIES

As aids in the building of worthy character we welcome the supplementary Christian, social, and civic agencies, such as the Y. M. C. A., the Y. W. C. A., the Y. M. H. A., the Boy Scouts, the Girl Scouts, the Camp Fire Girls, the Woodcraft League, and others. These all have worthy aims. And they all require proper leadership. It is part of the business of a community program of religious education to help discover and train religious leaders for these movements. Lacking religious leadership some of these supplementary agencies cannot attain the best results.

VI. THE COMMUNITY TRAINING SCHOOL

Here is the very center of the program for a trained religious leadership in a community. All the religious workers hitherto named have a relation to this central training school. It requires the best instructors that can be had. It may have to import them from a neighboring Christian college or university. Here gather all the church-school teachers and other religious

workers of a community to consider how to teach religion most effectively. This enterprise is usually too big and too expensive for a single church, or even the churches of a single faith, in one community to undertake. To the extent that co-operation among the different churches is possible, it should be utilized to plan and to finance this school. Those who attend it should be real students, whose attendance is kept, whose work is graded, and to whom suitable certificates are awarded through arrangement with the International Council of Religious Education. From this school will come the inspiration and guidance for all the forces of religious education in the community. In favorable cases it may be conducted by the department of religious education in a university and suitable academic credit allowed for it.

VII. RECREATION

People will be amused and they will play at something. This is the necessary recreational element in life. But how they will be amused and at what they will play depends upon the patterns of social behavior that are formed and are being formed in any given community. These patterns are amenable to control. Places and palaces of amusement, playgrounds and stadia are now among the conspicuous sights of any large community.

All recreational activities should be properly

motivated. It is a problem for community co-operation to provide the good and keep out the bad. The bad cannot be eliminated unless the good is provided. The children of this world are often wiser than the children of light. Religious, educative, and historical "movies" should be provided. Outdoor and indoor sports and socials should be supervised. The religious agencies of a community should help to initiate and inspire its play life.

VIII. CONFERENCES AND CONVENTIONS

These should serve as a clearing house for experiments and ideas. They should grow out of the needs and problems of the community. There should be conferences for pastors, for church-school superintendents, for leaders of young people, for parents, for public-school teachers, for recreation leaders, for others interested in particular phases of religious work. The annual church-school convention should bring before the whole big community new ideas and values, that is, the application of the ancient Christian principle to our new personal and social situations.

Indeed, here is challenging work enough. With some such program as this, modified to suit local needs and conditions, the churches can remove some of the criticism that they are not socially efficient and can play a large part in bringing the answer to the prayer our Lord taught us to pray, "Thy kingdom come."

How shall we start? One person is enough to begin. Organize with others like-minded into a Community Council of Religious Education, make a survey of the community needs, and begin at some one point where the need is great and there is prospect of success. One of the papyrus sayings of Jesus discovered thirty years ago is this: "Wherever there are two they are not without God, and wherever there is one alone I am with him."

CHAPTER XIII

RELIGIOUS EDUCATION: OUR AIMS AND OUR ACHIEVEMENTS

I. OUR AIMS

IN military education a distinction is drawn between strategy and tactics. Strategy treats of objectives and tactics of methods of attaining objectives. So in religious education we distinguish between the goal to be reached and the process of reaching it.

Goal and process, however, should not be thought of as entirely distinct from each other. If one is going to Chicago from New York by the New York Central, Chicago is the goal and the railway used is the method of reaching the goal. In education, however, we cannot distinguish so sharply in fact between the goal and the process. Rather, the goal is constantly being attained in part by the process and the right kind of process is itself the immediate goal.

In setting up objectives in religious education, we are really indicating certain qualities, attitudes, ideas, and responses that should constantly and increasingly characterize the process of right religious growth. Aims are worthwhile results.

“Religious education” is a generic term, properly covering all forms of education in reli-

gion. The term "Christian education" is specific. In this discussion we shall have in mind not religious education in general, but Christian education in particular.

The one, final, and only aim of Christian education is *the upbuilding of humanity in the image of Divinity as revealed in Christ Jesus*.

One may say that is the aim of the Christian life itself, of all the work of the Christian Church and the Christian home. So be it. It is the aim of Christian education too. In fact, broadly enough conceived, education and life, church, home, as well as school, are all part and parcel of it. Through all our aims as Christian teachers we have but one aim—that Christ may be formed in men, the hope of glory; that the mind of Christ may be in men; that human personalities become Christlike.

This one aim is both old and new, just because it is true. It is older than the "Fundamentalist," it is newer than the "Modernist." It was before Abraham and it will outlast man's future on the earth.

It is an act of faith to hold that Christ Jesus reveals the nature of God. Of the absolute goodness of Christ the records of Scripture testify; the records of nature and the ways of Providence with men cause many to doubt the goodness of God. Only by faith can one hold that the goodness of Christ is a revelation of the goodness of God. Yet this is exactly what

the Christian faith holds, that Jesus is the Christ of God, the revealing Son, the temporal manifestation of the eternal reality. So we say the one, only, and final aim of Christian education is to make men, we believe, godlike through making them Christlike. This is our aim. The increasing attainment of this aim gives man salvation, and lapse is loss.

There are many aims, or phases of the one aim; in fact, as many aims as there are dominant traits in the character of Christ. Our thought may analyze out these separate characteristics, but, as a matter of fact, they should all be realized at once, felt as a unity, seen as a picture, to do justice to them. And the process of Christian education should be constantly and increasingly realizing all of them.

To be specific as to aims and at the same time as just as possible to the grand aim, we select the three following objectives of all Christian education, namely, *that our pupils should act rightly, think rightly, and feel rightly*; all as in the presence of God, and all as Christ would have us.

The order of these three aims is important. It is action that especially characterizes the lives of growing children. Right action is to be had as basic in all Christian training. From right action it is easier for right thinking to follow. And from right acting and thinking is bound to come right feeling.

Right action is that which conforms to the will of God for man as revealed in the actions of Christ, who came not to be ministered unto, but to minister and to give his life a ransom for many. Right action is motivated in its highest reaches by unselfish love. It is not self-seeking, but it is a self seeking to do the Father's will on earth as it is done in heaven.

An unselfish person is one who finds satisfaction in serving others; it is his pleasure to give pleasure. A selfish person is one who finds satisfaction in taking more than he gives; he seeks his own pleasure at the neglect or expense of others. The kind of things that give us pleasure is a real test of our Christian or unchristian action. Jesus said his meat was to do his Father's will. We do not expect our young people to give up pleasure; we only train them as Christians to find pleasure in right action which is goodness.

Right thinking is largely a function of right action: it is also true that right action is a function of right thinking. The former is the maxim for the growing, the latter for the grown. Children usually act before thinking. Adults sometimes think before acting. To be trained always to act unselfishly gives children the basic data for thinking correctly.

It is shallow to say, "It makes no difference what we think; all depends on how we act." Shallow, because the way we act affects our

thinking and the way we think affects our acting. Our deeds fashion our creeds and our creeds in turn fashion our deeds. Living is first cause, then effect, of thinking.

Christian education aims to instill that spiritual interpretation of life and the universe which Jesus had. All his thinking was based on the conception of God as Father, the Providence universal, impartial between the good and the evil, the just and the unjust, in the gift of sunlight and the blessing of rain. People need to think right thoughts concerning the value and dignity of human life, its unending destiny in a world of spiritual realities, its opportunities to make or to mar unique personalities of infinite worth.

As right action gives goodness, so right thinking gives truth. As right action conforms to the will of God, so right thinking conforms to the thought of God. To act and think rightly is to be in harmony with God.

From right acting and right thinking there springs naturally *right feeling*. It is the nature of feeling to be dependent. Feeling is by no means a primary or original characteristic of human nature. Act rightly and think rightly, and you will feel rightly. Act rightly and think wrongly, harbor improper thoughts, and feelings follow now the action and now the thought. Act wrongly and think rightly, and the feelings condemn the one and approve the other. Act

wrongly and think wrongly and feelings must likewise be wrong.

It is idle to say to one's duty, "I don't feel like doing it;" or to the truth, "I don't feel like accepting it." In such cases feeling is only following former acts or former thoughts. Do the immediate duty, think the obvious truth, and feelings will support and energize the whole life.

Right feeling as an objective in Christian education involves at least the sense of reverence for all sacred things, of awe and worship in the presence of God, and of respect for the rights of others. The Christian cannot help being a gentleman. He feels with and for others.

II. OUR ACHIEVEMENTS: ARE WE CHRISTIANS?

We are not now inquiring concerning the extent to which America is a Christian nation, or the extent to which American economic and social life is Christian, but the extent to which we who call ourselves Christians are so. To what extent do we possess what we profess? A similar study might be made of the question, "Is our society Christian?" One way in which society is to become Christian is for the individual to Christianize his contacts.

By "Christian" let us agree to mean the control of life by the spirit of Christ. It will necessarily appear that this control is more or less,

that there are degrees of being Christian, that becoming a Christian is a progressive process, that it will require an eternity of time to reach the infinite ideal of "the measure of the stature of the fullness of Christ." Yet there is no time to lose dallying with sin. It is always too late to become what we might have been without that particular act of sin. We are to strive to be as near one hundred per cent Christians as possible by entering in through the narrow gate.

There are two phases of Christianity—there might almost be said to be two Christianities. One makes Christ the object of worship, thus separating him from the worshiper, since the true worshiper does not worship himself, or anything in himself. This form of Christianity stresses theology. The other makes Christ the subject or center of experience, thus uniting him with the worker and the worshiper. This form of Christianity stresses practicality. Without doubt there is necessary truth in each position. In this discussion, however, we are centering on the second form of Christianity. We are not asking what manner of man is Christ, but what manner of men are we who claim to follow him.

Our tests are very simple. They touch the nerve of our practical life. The standards of Christ are applied. What do we register? Twenty-five questions will be asked. Each reader may allow himself four points, or a fraction of four according to his judgment of his attain-

ment. Thus a percentage will be obtained roughly indicative of the extent to which we are Christian. It will be remembered that a discouraged climber, though near the top, who faces back to the foot of the mountain is less likely to reach the summit than the spirited climber, though near the foot, who faces upward. Let's disturb our complacency by realizing our lack.

In the spirit of truth-seeking, with a view to improvement, "Bibles laid open," as George Herbert wrote, let's begin the self-examination.

1. Do we love our membership in the kingdom of God more than our material comforts? Beyond our needs for food, drink, and raiment is our need for God. Seeking the material blessings of life, earning our living and spending it, should be done in ways consonant with the interests of the Kingdom.

2. Do we love our neighbors as we love ourselves? How much do we love them? According to the parable of the good Samaritan our neighbor is any person in need. To love our neighbor is to show him effective good will. The devoted missionary does it. The Christian social worker does it. Perhaps others. And he who adequately helps sustain these does it too, though indirectly.

3. Do we love our enemies? Do we pray for them? Our enemy is he who would work against us to benefit himself. The old law of *lex talionis*

would wreak proportionate but not excessive vengeance on him. The new law of love does not retaliate, cherishes no animosity, prays for him, forgives him. There are those who say the ethics of Christianity are too ideal to work in practical life. But others say its lofty ideality is witness to its divinity. Jesus came to bring not peace, but the sword of spiritual strife. In the warfare of right or wrong it is possible to pray that the enemy may be blessed with defeat.

4. Do we bear daily the cross of self-denial? Self-denial is the negative side of true self-expression. It denies the lower self in the interest of the higher self. There is no fanaticism in Christian self-denial. In true perspective it casts away the hindrances, however precious, to the entering upon eternal life.

5. Do we have the sense of communion with God? This may at times reach even a mystical sense of union with his Being. It means at the least the sense of fellowship with God not consistent with presumptuous sin or with sin unrepented of and so unforgiven. Would his Presence rebuke our thoughts for their enmity or impurity, or our acts for their unbrotherliness? Then we lack the sense of communion. A test of our communion with God is whether at any time we could invoke his blessing upon our plans and acts. The Oriental art of silent meditation needs to be acquired.

6. Have we the sense that Christ is helping us

in our trials? With his own he promised to be always. He is the third member of any company of two of his disciples. He was there in Palestine, he is here in America, he is ascended into heaven. We may and should look *back* to the historic Christ; it is our abiding privilege to look *out* and to look *up* to the ever-living and interceding Christ. Our Christianity thus becomes the contagion of a Divine Personality, received and transmitted.

7. Are we humble, meek, and lowly in spirit? Christians are to be like children. In the presence of social evil they may tower with righteous indignation, but in the presence of God they bow in lowliness of spirit. Humility is not humiliation, meekness is not weakness, and lowliness of spirit is not cringing. Humility, contrary to Nietzsche, is not a case of slave morality. It is because God is great and good that the Christian feels himself small and imperfect. But he bows in willing submission, not in unwilling subjection. He cannot be proud of his accomplishment, because he is too aware of the unaccomplished. But his humility is not abject, because his obedient spirit is kin to the Infinite. It is morality, supplementing religion, that saves a man from cant, and it is religion, supplementing morality, that saves a man from his own littleness.

8. Do we hunger and thirst after righteousness? This is the righteousness which was

uniquely in Christ. It consists in harmony with the will of God for man. Without desire there is no hunger and thirst, no satisfaction, no fulfillment. The Christian is not like the Buddhist, seeking Nirvana through the cessation of desire. Rather, as the hart panteth for the water-brooks, so longeth his soul after God. He seeks not renunciation of life, but enlargement of life through desiring the best things, even the righteousness of God in Christ.

9. Can our associates see from our acts and words that we are Christians? Do our acts so support our words that our words are but the echo of our acts? Is there such peace, poise, and power in our personal lives that men note it and seek its cause? Creeds should be written in deeds, not merely in words.

10. Are our hearts pure enough for us to see God? Where? In the life of nature and in the lives of men. What do we see when we see God there? The purifying and cleansing life of nature, the oxygen of the air purifying the running stream, the earth the great filter, the universal harmony and adaptation of life to environment, the thin ribbon of air around the globe for the land-dwellers, the bird's wing for flight, the gill and fin of the fish for survival and locomotion in water, the eye for light and the hand for grasping and touching, the mechanisms for defense and flight, for propagation of the species and birth, the rapid transit of the heavenly

bodies, though noiseless, the universal reign of law—these all manifest God to the pure, seeing eye. And in the life of man too the heart of purity discerns the presence of God in the motives of good men, in the aspirations of all men at times for the better things, in the smile of a true woman, the care-free laughter of the child, yea, even in the evil things of life that are to be condemned and overcome.

11. As a matter of fact are we comforted when we mourn, or do we sorrow as those who have no hope? Having laid up his treasure in heaven, the Christian's heart is wholly set upon nothing on earth, whether fortune, or friend, or family. These all in case of need he can surrender and, though mourning, be comforted. The Christian's God is available and avails as adequate comfort for the sorrows of time. To be unreconciled to our losses, to be disconsolate in sorrow, is not the Christian's part or lot.

12. Do we make or break peace between people? In the realm of the Kingdom blessing rests upon those who smooth the way between others. Such are recognized and called the children of God by those who have the eyes of spiritual discernment. The effect of the Divine Presence is peace. The Christian is no trouble-maker, no gossip, no transmitter of derogatory rumors. In view of personal maladjustments in society, there is much peace to be made. And peace has to be made. The Christian makes it through

sympathetic understanding and stressing the points of common agreement.

13. Are we willing to be reproached and persecuted for our faith's sake? Wherever the faith is being actively propagated, there opposition may be expected, abroad or at home. When there is no reproach, no persecution, and all men speak well of us, we are not fighting the good fight. But oppose evil—the liquor traffic, the white-slave traffic, the narcotic drug traffic—and reproaches will follow. In the Christian ranks to-day there is much less danger of the fanaticism that seeks martyrdom than of the quietism that courts comfort. Have we ever met the slightest opposition for our faith's sake?

14. Are we helping to preserve society by the salt that is in us? Salt cannot work at a distance; it must work only by contact. The effect of salt is the prevention or arrest of decay. Then is social decay prevented or arrested where we go? Are the evils we meet in the lives of man checked by our presence? Is their speech cleaner, their thoughts nobler, their feelings finer, their acts nobler, because of the sharp tang of our influence? Is the heat of their passions allayed in our presence as by a breeze of the sea?

15. Do we keep ourselves unspotted from the world? After all, there is a line of distinction. The line may not be closely drawn, it may be a changing line as times and seasons change, but

there is no erasing it. There are some things a Christian does not do which non-Christians allow themselves, and there are some things a Christian does (besides take the communion) that non-Christians usually do not. The Christian is neither a worldling, nor yet an ascetic, but an agent of redemptive power, in contact with the world, but not contaminated by it. To what extent can this be said of us?

16. Do we keep and teach the Commandments? Our only law is love. He who loves keeps the law. The law is the requirement of the outer act, love is its inner motive. The Commandments make specific what the law of love requires. If we love God, we will keep the first four commandments; if we love man, we will keep the last six commandments. Thus, he who loves keeps the law. And it is better to keep the law through the motive of love than through any other motive, for love is disinterested and the other motives disclose a personal reference, like the fear of the consequences or the penalty, and so are only prudential. But we are not only to keep the Commandments, we are to teach men so. Do we both keep and teach the Commandments?

17. Are we reconciled to our brother before we try to worship God? The attempt to be a Christian and at the same time harbor enmity or ill will against a brother is self-contradictory, it means a divided self, a nonintegrated person-

ality. There is to be no divorce between morality and true religion, it being impossible to be wrong with man and right with God.

18. Are our relations with the opposite sex right and proper? This involves both chastity before marriage and fidelity after marriage. And chastity and fidelity are concerned not only with acts, but even with thoughts. We are not to be adulterers even on the mental plane. Sex immorality lowers the ideals of manhood and womanhood and introduces deceit and hypocrisy, perhaps even cynicism, in life. Its influence is pervasive and undermines the whole tenor and tonic of the moral life. It separates man from God, stops the mouth of prayer, and puts conscience to sleep. Because pure love between man and woman is so fine, its corruption is so base. Where fear of consequences has lost its terrors, love of the best alone can deter from defilements. In the experience of true marital love all counterfeit experiences are revealed and every resisted temptation to impurity has its compensation. The sex impulse rightly directed gives us love, the home, chivalry, and art. Are we Christians at the very heart of life?

19. Do we avoid profanity? Any irreverence when reverence is due is profane. The profane man is he who in the presence of the sacred sees only the commonplace. Taking the name of God in vain is profane. Making mock of the spiritual experiences of men is profane. In cursing, man

assumes the divine prerogative. The Christian cannot take lightly upon his lips the name of his Creator and assume presumptuously to pronounce his judgments for him. If profanity has become only a meaningless habit of speech with us, its coarseness and our callousness should alike lead us to omit it and to walk afresh in the paths of reverence. How profane are we?

20. Do we return good for evil? The Christian is enjoined to return good for evil, to overcome evil with good, not to resist evil with evil; to turn the other cheek, to go the second mile. Such a method, according to Saint Paul, heaps coals of fire on the offender's head. But if he lacks refinement of feeling, the offender may construe nonresistance as weakness, and the kindness shown him as due to fear. The Oriental mind is said particularly to construe concession not as consideration, but as weakness. No matter, the might of the meek is mightier than the mighty. The influence of Christ on the past two thousand years of history is clear proof of this. The mighty have fallen and the meek Christ has risen. Moral resistance, yes; moral censure and condemnation, yes; physical force against physical force, no; it is not the way of Christ. Physical combat may settle the issue of who is stronger, but not the issue of who is right. And issues are never finally settled until they are settled rightly. The enemy will never be won, he may be overcome, by oppos-

ing him with physical force. He may not be won by opposing him by moral force alone. Christ's own enemies were not so won. The consequence of using moral force alone, when ineffective, is suffering, perhaps death. It is Christ's way. It is the way of personal sacrifice, for the ultimate, if not immediate, gain of others. In the end the motives of personal shame over brutal and powerful injustice and social indignation against it and the moving spectacle of the innocent suffering at the hands of the guilty exert their atoning influence, and men become reconciled to God's way as best. It is a mistake to suppose that the way of the cross is easy; it is stained with great drops of blood. And the way is not yet at its end, and the Master who goes on ahead of us on the trail expects us to fill up the lacking measure of his suffering. Are we Christians? or are we taking life easily at the expense of those who found it hard?

21. Do we do our good deeds in secret? Pagan or pharisaic parade and display are foreign to the Christian spirit. The Christian is concerned to please God, not to impress men. His prayer is addressed to God, not to the congregation. A congregation is not an audience, it is a worshiping group. Our gifts are to be unostentatious; the left hand is not to know what the right hand does. The motive is inner, the deed is outer; not only must the deed be beneficial, but the motive must be sincere, disinterested, God-

pleasing. Gifts are not to glorify the donor, but to glorify God through benefiting mankind. They whose benevolences seek the praise of man receive it, but that is all they receive; they have their reward. They who finance in secret the enterprise of the kingdom of God are laying up treasures in heaven, are making for themselves friends out of the mammon of unrighteousness, are pleasing Him who sees in secret, but rewards openly, are discerning the values of service as superior to those of recognition.

22. Have we trust in God? This does not mean that we do not have to keep our powder dry. Neither does it mean we must make the powder explode. That is, our trust in God is not to be overtrust that he will do all for us, nor undertrust that he will do nothing for us. Our trust in God means that if we do our part, our confidence may be absolute that he will do his part. We can trust God; our lives may be freed from worry, fret, and anxious care, but by the same token we cannot trust our own ignorance of causes or, in Emerson's phrase, that "gravity will cease as we pass by." God's providential care of the world is exercised by means of law, discoverable if not discovered. Have we this abiding, sustaining, quieting trust in God?

23. Do we avoid judging others? We can know men by the fruits of their lives. How can we know their motives? Our judgment reveals ourselves, not them. It is not ours to judge.

Our judgment too is ineffective; it is resented. The withholding of judgment does not mean condoning wrong. An act known to be wrong can be condemned without passing judgment on the doer of the act. There may be unknown and extenuating circumstances which modify the quality of the act. There are degrees of wrongdoing. Faultfinding, carping criticism, condemning others unheard, attributing sinister motives to men—these have no place in the life of the Christian. Are we free from judging?

24. Do we practice the Golden Rule? Do we make it a rule of our lives to treat others as we, in similar circumstances, should like to be treated? There is an implicit democracy in so doing. It means that others have equal rights to considerate treatment with ourselves. It takes much imagination and much experience to be able to treat another as one would like to be treated. The rule trusts the initiative and the good judgment of the individual. It says in effect that what you would like to have done to you, it is right for you to do to others. You would like to be treated justly, kindly, courteously, and at times mercifully; then treat men so. You would not like to be cheated, stolen from, lied to, deceived, betrayed; then do not so to others. Give to the world the best you know, and the best may come back to you; but, if not, even so continue to give the best.

25. Have we a personal love for Jesus, the

Christ of God, in our hearts? As we began with the will of God, so we end with the love of Christ. If we love him, there is no doubt about our keeping his commandments, for it would grieve us not to do so. There is no doubt about his love for us. Having loved his own, he loves us to the end. Is his comradeship our joy? His smile our reward? His reproof our sense of guilt? Our love for Christ is shown in our obedience to his commands, our seeking to know his way, and our devotion to his cause in the world. In the last analysis our Christianity is our loyalty to Christ. We are to live in our present changing world as he would have us live. To what extent is our life controlled by our love for him?

We stop with these twenty-five test questions. They are drawn, you recognize, mainly from the Sermon on the Mount. How do you rate yourself? The score is, of course, superficial and imperfect. It may, however, prove stimulating. One man, on hearing these questions presented, said at the end he felt he should be in jail. Maybe we are all imprisoned spirits. Christ, the Son, who was never in bondage, can set us free indeed. Why not let him do so for us? Begin with the broken link in the chain, or the weakest link, and together, you and he, begin welding anew. So, being Christians in desire and in intent, we shall be better Christians in fact. Have we the strength and the courage to do so?

CHAPTER XIV

FIFTY POINTS OF A GOOD CHURCH SCHOOL

A SELF-RATING TEST

AN adequate theory of religious or other education includes at least these four matters: First, an account of the human nature with which we begin; second, an ideal of the personal and social goal toward which we should move; third, a description of the means to be used in moving from where we are toward the desired goal; and fourth, some means of measuring our progress on the way.

Accounts of human nature have varied all the way from the "totally corrupt" of Saint Augustine to the totally good of Confucius, who traces the source of evil to the environment of man. The dominant current view perhaps is that human nature is at birth neither good nor bad, but potentially either or both, the outcome being dependent on the training received and the initial capacities for attainment.

Our infinite goal, to be approximated only in time on the earth, is variously stated as the kingdom of God on earth, or the measure of the stature of the fullness of Christ, or the rule of the will of God in the hearts of men.

The methods to be used in progressing toward the goal are, in general, training in right conduct and in right thinking and in right attitudes toward God, others, and self. It is the process of habit-formation in all departments of life, involving the formation of new and different habits as new occasions demand.

Of the four necessary things the methods of measurement are the latest to be recognized. With the new movement for intelligence testing go new methods of measuring educational results. There are certain advantages in such measurements, such as, the recognition of standards, a fairer estimate of our present status of attainment, an indication of sources of weakness, and so, it is to be hoped, an added stimulus to accelerate our progress toward the chosen objective.

The following fifty points of a good church school form a kind of measuring rod. Direction: Let each reader, if he will, credit his school with two points in each case where the question can be answered in the affirmative, or with one point in case only a partially affirmative answer can be given. The sum of the points will give the percentage indicating the standing of the school that is being rated.

If our school rates as much as 35 per cent it is "fair" as schools generally run. It will be a "good" school that can rate as high as 50 per cent on this scale, and an "excellent" school

that can rate 75 per cent or above. The points themselves are not discussed in detail; for the most part their meaning and merit are obvious. Many of the points are closely related and some overlap to some extent.

1. Has our church a director of religious education? This means some person other than the pastor, an employed officer of the church who heads up and unifies all the educational work of the church.

2. Does our church school have the ideal of a community-wide membership. That is, does it endeavor to extend to every member of the community not affiliated elsewhere an invitation to join our school?

3. Is our pastor an active supporter of our school? For example, does he report its work to the congregation regularly?

4. Do our teachers have weekly meetings? The purpose is for counsel and preparation. Such meetings bring to clear consciousness the ideals the school is seeking to attain.

5. Has our church a committee on religious education? It might be called a council on religious education. This committee would include *ex officio* the director of religious education or the pastor, or both.

6. Does our church join in the movement for weekday religious instruction? Such work may be done on any school day after hours, or on Saturday.

7. Does our church join in the movement for the community religious training school? Such a training school prepares teachers of religion.

8. Are we paying more attention to the results of our church machinery than to operating the machine? "Attention to results" refers to actual improvement in church, community, and individuals. "Operating the machine" refers to means and methods.

9. Does our church school join in the public worship of the church for at least a portion of the period? This is essential in securing the sense of unity between church school and church and in training children in habits of church worship.

10. Does our pastor have a talk for the children during this part of the service? It is no small art to give such a talk effectively, so that the children do not confuse the material illustrations with the ideal truths.

11. Has our church provided separate suitable classrooms for the work of our school? Church architecture is a study in itself.

12. Has it also provided needed equipment for our work, such as adjustable seats, tables, maps, books, etc.?

13. Has our school a teachers' professional library? (The names of some reference books are appended to this article.)

14. Are our teachers graded? This means, are they assigned to the grade of work for which

they are best fitted, and are they fitted for the grade of work to which they are assigned?

15. Are our classes organized? There may be only a minimum of organization, such as president and secretary-treasurer. Such organization is necessary for group decisions and the carrying out of purposes.

16. Is there a spirit of co-operation and democracy in our school? That is, is there a sense of unity without social classes or stratification?

17. Do our teachers do less than half the talking in the class period? Careful supervision may be necessary in order to answer this.

18. Do our teachers endeavor to follow the lead of our pupils? That is, are they guided by the religious experiences and needs of our pupils instead of teaching the assignment without reference to the interests of the class?

19. Are our classes engaged in definite out-of-school social activities with the religious dynamic? Such activities include extending invitations, visiting the sick, working to improve the social conditions of the community in any way.

20. Have we a normal training class in our school? From this class substitute teachers are drawn.

21. Do our teachers carefully prepare themselves for their class meetings? In such case, they can begin their work without excuses.

22. Does our school teach biblical literature as well as our public schools teach American literature? The answer may necessitate a visit to the public schools.

23. Is there really a spirit of worship in our school? At least an atmosphere of reverence and thoughtfulness is necessary for worship.

24. Has our church made a survey of the religious needs and moral dangers of our community? In this the older church-school pupils may assist.

25. Is our school in helpful touch with both our denominational headquarters and other sources of light and guidance?

26. Do we so teach the truth that conduct is changed? The daily conduct of our pupils between classes would test this.

27. Do our pupils attend the church school because they want to, or because they have to? It is better for them to come because they want to, but it is better for them to come because they have to than not to come at all.

28. Does our school provide instruction in other material in addition to the Scriptures? Someone has said God did not stop speaking when his book went to press. Such additional material would include such things as history of the church, history of Christian thought, the history of missions, the world Sunday-school movement, Christianity and world democracy.

29. Do our intermediate and upper classes

have as much as forty-five minutes for a class period?

30. Are our class periods free from outside interruptions? This refers to interruptions from the machinery of the school itself.

31. Do our teachers show their interest in their pupils between class meetings?

32. Is our school just now supporting some definite project for the bettering of the community?

33. Is any class in our school supporting in whole or in part the work of a particular missionary in our city, our country or abroad?

34. Is our church school so financed by the church budget that all church-school money goes to benevolences? The advantage is that the church senses its financial responsibility for the school and the members of the school are trained in giving.

35. Are our Christmas celebrations so managed that our children give as well as receive?

36. Do our pupils participate freely in the class period discussions and activities?

37. Is 75 per cent of our church membership enrolled in our church school? This includes the Home Department.

38. Do our church-school pupils of adolescent age, naturally and without undue urging, enter the larger life of the church?

39. Can our teachers tell stories well?

40. Are all the children and youth over whom

the church has oversight pupils in the school? This includes the Cradle Roll.

41. Is there some wise person in authority, next above each teacher and officer of the school, with whom he shares responsibility? This involves good supervision.

42. Have we a Grade A superintendent? He should be a good administrator; able to conduct a worshipful service; able to select and supervise teachers; not an autocrat, but democratic, co-operating and counseling with his teachers; still young in mind and heart, if not in years; not a burden-bearer, but a burden sharer.

43. Are our teachers prompt, regular, attentive, orderly and worshipful? We also teach when we are not teaching.

44. Is our school secretary able to use the records in a way to help stimulate the pupils, the teachers, the parents, the church board?

45. Do we succeed not merely in doing things ourselves, but in getting our pupils to do them? For example, do our pupils do the "home work" and help in the work of the home?

46. Is our school progressive without being faddish, conservative without being traditional, versatile without being stereotyped?

47. Do the governors and governed form one class, or two, in our school? That is, is there a self-governing democracy, all-around sharing of responsibility for management?

48. Would our church school be likely to

adopt a favorable attitude toward the idea of a student council composed of adolescents?

49. Are our teachers selected and promoted on the basis of personality and efficiency only?

50. Is ours the kind of school which leads us naturally to praise it in conversation with our friends?

Some reference works which may well be included in the teachers' professional library on the general subject of the church school are as follows:

Athearn, W. S., *Measurements and Standards of Religious Education*.

Athearn, W. S., *The Church School*. The Pilgrim Press.

Betts, George H., *How to Teach Religion*. The Abingdon Press.

Betts, George H., *Curriculum of Religious Education*. The Abingdon Press.

Betts and Hawthorne, *Methods in Teaching Religion*. The Abingdon Press.

Bower, W. C., *The Curriculum of Religious Education*. Charles Scribner's Sons.

Burton and Mathews, *Principles and Ideals for the Sunday School*. University of Chicago Press.

Committee, *The Teaching Work of the Church*. Association Press.

Cope, H. F., *The Modern Sunday School in Principle and Practice*. Fleming H. Revell Company.

Crandall, Edna M., *Curriculum of Worship for the Junior Church School*. The Century Company.

Emme and Stevick, *Principles of Religious Education*. The Macmillan Company.

- Horne, H. H., *Story Telling, Questioning and Studying*. The Macmillan Company.
- Hutchins, W. N., *Graded Social Service*. University of Chicago Press.
- McKibben, F. M., *Intermediate Method in the Church School*. The Abingdon Press.
- Moore, Mary Anne, *Senior Method in the Church School*. The Abingdon Press.
- Munkres, Alberta, *Primary Method in the Church School*. The Abingdon Press.
- Myers, A. J. W., *What Is Religious Education?* London National Sunday School Union.
- Powell, M. C., *Junior Method in the Church School*. The Abingdon Press.
- Shaver, E. L., *Young People's Projects*. University of Chicago Press.
- Stout, J. E., *The Organization and Administration of Religious Education*. The Abingdon Press.
- Weigle, L. A., *Talks to Sunday School Teachers*. Doubleday, Doran and Company, Inc.

CHAPTER XV

THE TEACHING FUNCTION IN THE MINISTRY

FROM a paragraph in a thoughtful letter (such as one likes to receive, but in these hurried days rarely does receive) from a careful observer of the American scene I quote these words:

“A very successful pastor told me he was amazed recently to discover, from personal observation, numerous cases of utter inability on the part of active pastors to teach the Bible. He said the average school-teacher was fifty years ahead of the average pastor in trained capacity to teach.”

This may be too severe a judgment, but the reader, if he will reflect on his own experience and observation, will probably himself recall ministers whose service would be much more effective if they were better teachers. Try this line of reflection: “If the standards of modern teaching were applied to my last sermon, or to the last sermon I heard, or to that address to the Missionary Society, or to that talk to the young people, or to that class taught Sunday, or to that leadership of the mid-week meeting, or to that appeal to the Boy Scouts, or to that personal interview, what would happen?”

Wherein does the modern teacher get results that the modern minister, because of not being a better teacher, fails at times to get? Of course the teacher probably could not preach at all, and we do not ask him to do so, but we do expect the minister to teach, and rightly so. There is a teaching function in the ministry. In the course of this discussion we will try to show how the two matters of preaching and teaching are related to each other, and how the minister may improve his teaching.

We certainly have no desire to increase unduly the burden of the already heavily burdened pastor. But the point is, that an essential part of the burden of preaching is teaching. The preacher is a teacher, willy-nilly. It is in the natural course of things that Jesus is the Great Teacher. For all time he himself, in the Great Commission, has indissolubly associated preaching and teaching—"preach the gospel to the whole creation, teaching them to observe all things whatsoever I commanded you." Note too that the content of the teaching is also prescribed by him, namely, the observation of his practical commands. Such teaching involves habit-formation.

Would that every pastor might inwardly digest the admirable new volume by Doctor Kuist on *The Pedagogy of Saint Paul*, which shows how the great apostle to the Gentiles became the teacher not only of his generation, but of

the human race. Teaching in Saint Paul's mind, though not identical with the ministry, was immediately associated with it (Rom. 12. 7). And to the Ephesians (Eph. 4. 11) he suggests that "pastors and teachers" belong in the same group and have received one gift from the ascended Christ. Clearly, the pastor who is not also a teacher has missed part of the gift which belongs to his group. Such a rich gift—the pastor-teacher gift—is the fulfillment of the promise made through Jeremiah the prophet (Jer. 3. 15): "And I will give you shepherds according to mine heart, which shall feed you with knowledge and understanding." The soul requires for its nutrition the kind of knowledge that brings understanding. And the pastor so feeding his flock is also a teacher.

It is not easy to distinguish in thought or to express in words exactly the difference between the preacher and the teacher. We can feel the difference. Our English idiom suggests it when we say: "He preaches to us, and he teaches us." The connotation of the "to" is suggestive. Not to read too much into it, the suggestion seems to be that preaching is the handing over of something to somebody in the "delivery" of the sermon, while teaching is a more intimate, perhaps reciprocal, process which involves ourselves. The sermon may roll off; the teaching cannot.

Psychologically speaking, we might say that

preaching aims to reach primarily the emotions and the will, so that lives may be changed, while teaching aims primarily to reach the intellect, so that old ideas may be changed and new ones gained. At least Dewey defines the aim of the teacher's endeavor as a certain attitude of mind or habit of thought (see the Preface of his *How We Think*). But at once we have to say that the will cannot be moved, nor even the emotions stirred, without some ideas, so that preaching involves some kind of teaching; and also that most ideas when effectively awakened do stir feeling or even arouse to action, so that good teaching affects conduct. So while preaching and teaching have distinguishable objectives, their results overlap.

Approached from another standpoint, that of the requirements of the gospel, we may say that the good news requires to be heralded abroad, and this is the work of the pastor as preacher; also the evangel must be understood in itself and in its applications, and this is the work of the pastor as teacher. The pastor is both herald and instructor. This view harmonizes with the implied thought of Jesus concerning "preaching" and "teaching" in his last farewell.

It seems at first rather burdensome to the minister to say he must also be a teacher, while not saying to the teacher he must also be a minister. Really, however, this is only a way of

indicating the comprehensive service the minister is expected to render. His is a conscious ministry to the whole man. In this respect the Christian ministry differs from the Greek and Roman priesthood it supplanted, and well may we rejoice in the change. As Lecky says in his *History of European Morals* (quoted by Cubberley, *History of Education*, p. 82): "The chief objects of pagan religion were to foretell the future, to explain the universe, to avert calamity, and to obtain the assistance of the gods. They contained no instruments of moral teaching analogous to our institutions of preaching, or to the moral preparation for the reception of the sacrament, or to confession, or to the reading of the Bible, or to religious education, or to united prayer for spiritual benefits. To make men virtuous was no more the function of the priest than of the physician."

We have sought to analyze the preaching and teaching functions where they are most intimately related, that is, in the work of the pulpit itself. But obviously there are many times when the minister out of the pulpit must teach a class. And it is his occasional, if not frequent, failure at this point that our correspondent quoted in the beginning had in mind. A successful sermonizer is simply not as such a successful teacher. To deliver a sermon effectively before a waiting congregation is one thing; to teach a lesson to a responsive class is another

thing. In the former case we have action; in the latter, reaction. In the one case there is giving; in the other, give-and-take.

Just here, I believe, we come upon the real secret of failure, where that exists, in the minister as teacher. Effective preaching is a one-way process (not omitting to note, of course, that the good preacher is affected by the moods and attitudes of his listeners, though not knowing their ideas); while good teaching is a two-way process, the teacher responding to and guiding the thought processes of his class. As a matter of fact, the preaching habit has so gripped a minister that it is not easy to lay it aside like a garment when before a class. But it is necessary to do so if the preacher would teach well.

What, then, shall the minister do that he may become a better teacher?

First, in the pulpit. Have you noticed how relatively few people can read the Bible aloud with any degree of effectiveness? Of course the whole emphasis of the age is on silent reading. Everybody reads, and each for himself. There is no occasion, as there once was for the one who could, to read to the many who could not. Reading aloud involves the successful transfer of thought from the written or printed page by means of the spoken word, involving proper emphasis at the same time. It is not uncommon to hear the Bible read aloud with hesitation in

pronouncing certain words, letting the voice fall where there is no period, breaking the sentence where there are no commas, missing the phrasing and pronouncing the words without feeling their significance. Some readers seem not to have realized that reading the Bible aloud is a fine art in itself; that people appreciate good reading when they hear it, and that to read the selected passage well is an indispensable part of the preparation of the congregation for the sermon. It is still true in too many cases, as Paul wrote in Second Corinthians (3. 15): "Unto this day, whensoever Moses is read, a veil lieth upon their heart."

Poor reading aloud of the Scriptures is fortunately a matter that can be considerably mended by oneself through taking thought and by practice. These practical suggestions will probably be found helpful:

1. Follow the example set in Nehemiah (8. 8).
2. Practice by yourself the passage next to be read.
3. Before reading, announce your topic or point which the Scripture is to illuminate. This motivates the listening, giving your hearers something to attend *with* as well as *to*. Always have a purpose yourself in reading a certain passage.
4. Read by paragraphs, not necessarily by chapter, and just enough adequately to illustrate your point.

5. Be so familiar with the passage that you know it almost by heart.

6. Read as though you would really transfer the thought from printed page to auditor's mind and heart, never with obvious elocution, which distracts attention from the thing read to the manner of the reading.

7. Observe punctuation carefully, especially keeping the voice up till the period which marks the complete expression of a thought is reached.

8. Realize the scene, if there be one, by the aid of the imagination.

9. Read the passage with reverence and sincerity, as God's accepted message to man.

So to read will tone up the whole quality of the service and will indicate that as a minister you realize how large an element in your effectiveness is good teaching. I should like to think that the reader to whom this viewpoint is new, if such there be, would at once begin to prove it by practice.

Of course the teaching element appears also in many other phases of the pulpit work of the minister, such as, the deft quickening of ideas, the interesting communication of information, the art of securing and keeping attention, logical and systematic presentation, finding and keeping the point of contact, having a definite objective to accomplish, utilizing the current situation, the effective telling of a story, availing oneself of the experience of one's auditors,

pitching one's plane of thought and expression to match the capacities of one's auditors, the awakening of motives, and many other like things. Once the minister conceives himself also as a teacher of his people, all the arts of modern education are at his command. The sermonette for children provides an excellent opportunity for teaching ability to show itself, as well as being a real test of the preacher as teacher. If well done, the adults will also enjoy and profit by it.

How shall the minister make of himself a better teacher? In just the same way that good teachers are made, by training, by observation, and by practice; only in the minister's case he will probably have to take himself in hand and do most of his own training, which can be done in a measure, at least. The following practical suggestions may be given to those who hearken to Paul's question to the Romans: "Thou therefore that teachest another, teachest thou not thyself?" (Rom. 2. 21.)

1. Attend a training conference, an institute for teachers, a summer session at college, university or seminary, where courses in the art of teaching are given, about which any reader of this chapter is sure to know. Our country is now full of such centers.

2. Read some of the literature on the art of teaching. Any library now is likely to have something fairly modern on this theme. The

day of the trained teacher has come; the demand for literature is considerable; the supply is almost excessive. A few authors in this field may be mentioned: Bagley, Betts, Miss Brownlee, Miss Bryant (for stories and story-telling), Charters, Colgrove, Colvin, Miss Earhart, Hughes, Kilpatrick (*Foundations of Method*), Miss Lincoln, the McMurrays, and Weigle. Perhaps in this connection I may be permitted to add, without vain self-advertising, my two books, *The Leadership of Bible Study Groups*, and *Jesus—the Master Teacher*.

3. Visit the public schools and see good teachers at work, studying their methods and results.

4. Conceive the thing to be taught as really the satisfaction of some need in the lives of those taught. Discover those needs and match them with the subject matter.

5. Make a suitably tactful approach always both to the persons and the things to be taught.

6. Connect closely the new ideas in the material taught with the experiences of the group.

7. Develop those lines of action which would embody the truths taught.

8. As a teacher, most of these things will be done in closest co-operation with the group, by informal questioning, or conversation, or conference, or discussion. The teacher's business is rather to awaken ideas in others than to communicate his own. At this point the minister is more likely to fail, if he fails at all, because

his sermon habit is to communicate. We do not teach so much when we tell others what we think as when we induce others to think what they tell.

9. Practice and criticism. Even put yourself under the keen eye of some successful teacher for suggestions concerning your methods.

If you say that all these things you have known from your ministerial youth up, then so much the better.

There are certain special principles that should guide us in teaching the Bible, which is the minister's chief subject matter. These four special principles are just the application to the teaching of the Scriptures of the points of view presented above. These are:

1. Draw from the class the live issues in their moral and religious experience, their problems, their difficulties, their needs. These will usually be of a practical sort, sometimes theoretical. (Even the theoretical difficulties are often best met practically. *Solvitur ambulando.*) This means knowledge of your people.

2. Select your lesson topics from the Scriptures to fit these needs and demands of your group. This tests your knowledge of Scripture, and makes of you your own lesson committee.

3. Present these passages as the solution of those problems. This shows the universal contemporaneousness of the Christian spirit conveyed to us through the sacred writings.

4. Bring out the lines of conduct the scriptural solution of the problem implies. This sets the Bible to work in modern life, both social and personal. Nothing less than personal and social transformation is the goal of Bible teaching.

In order to make clearer the use of these principles, let us give in outline an example of Bible teaching illustrating these main points.

Suppose you have found in your community, as is the case in most communities, that non-Christians give as an excuse or reason for not becoming Christian that the Christians themselves, so-called, in the church are not what they should be. You begin to think over the problem of how Christians make it hard for non-Christians to become Christian. Turning to the Scriptures with this thought in mind, you recall that the fifteenth chapter of Acts reports a parallel case. Then, wanting the final view concerning the conditions of discipleship, you turn to the words of Jesus and find them in Luke 14. 25-35. You then draw up such an outline as follows, as a basis for your coming meeting with the class (use blackboard for outline and main answers) :

Topic: The Conditions to be Met in Becoming a Christian. ✓

I. *Approach*: What are some of the excuses men give for not becoming Christians? (One will be the character of Christians themselves.)

How do Christians to-day make it hard for non-Christians to become Christians?

II. *Problem*: What conditions should be met in becoming a Christian?

1. By what method did the early Jewish Christians want Gentiles to become Christians? (See Acts 15 for answer.)

2. What terms did Jesus lay down for becoming a follower of his? (See Luke 14. 25-35.)

III. *The Solution of the Problem*: What, then, are the minimum essentials in becoming a Christian?

Judged by the standards of Jesus, what happens to the conditions men have laid down for becoming Christian?

IV. *Consequent Action*: Wherein would our conduct change if we insisted only on the conditions laid down by Jesus for becoming Christian?

Shall we so conform to his conditions?

Similarly, wherein would the attitude of the church change, if at all?

Perhaps from this outline you catch the idea that the good teacher of the Bible shows its views as throwing light on the contemporary practical issues. This makes Bible teaching vital. There is a fine art in doing so. It requires much practice, and one can easily lapse from the norm to the customary.

Again, if you say that's a sermon outline too, so much the better. Note, however, that you

have here a problem sermon, not an expository sermon, or a deductive sermon in which a text is made to yield applications. Note too the essential difference, that in the sermon the minister gives all, whereas in the class he only guides all.

We have now tried to show that ministers are really also teachers; that, however, common observation shows they are often not the teachers they might be; that a very common fault is poor reading of the Scriptures aloud, which can be corrected with careful attention to some guiding principles; that to become better teachers it is necessary to observe the principles of this fine art, which we have sought both to state and to illustrate.

Is it worth our while to undertake self-improvement as teachers? Shall we also lay this burden on ourselves in the name of the Great Teacher, of Him "who giveth to every man abundantly"? See the marginal reading of Dan. 12. 3.

But let my last word on this great theme be: Whether preaching or teaching, all method must be subordinated and personality must catch fire from personality. Christianity, whether preached or taught, is the contagion of a divine Personality.

CHAPTER XVI

THE THOUGHT OF GOD IN THE LIGHT OF THE NEW EDUCATION⁴⁰

SUPPOSE we begin by putting the question in this way: In what ways may we experience God? Or, which of our experiences may be regarded as experiences of God? With Philip we say, "Show us the Father, and it sufficeth us." It is such experiences as we will consider together that give rise to such conceptions of God as we have, in case those conceptions are really vital, something more than traditional words we have memorized. Concepts arise out of experience, though we may conceive the inexperienced. And similar experiences may lead different persons to different conclusions. It is not here a question of a percept of God, but of a concept based on percepts. In connection with this question of experiencing God, we should recall the volume of Hocking on *The Meaning of God in Human Experience*. How, then, do we experience God?

The beginning of the answer is in the experience of love. Plato held that the beloved person partakes of the heavenly ideas, and so the experience of love is divine. Professor Coe says, in his *Social Theory of Religious Education*, that religious growth begins in the impulse to father

somebody. A father I know says that, looking at the face of his child in the nursery, "The emotions I have are religious." The mother of a two-year-old remarked to me recently, "The experience of being a mother brings me to God." Thus the family ties in the true family may be felt as the presence of God in human life. The name of the Divine Being is oft on the lips of the lover. To any person one truly loves, the words may naturally be spoken, "God gave you to me." Love may thus be felt as of God. We are not now raising the ontological question, Does God exist? but the psychological question, How may one have the experience of God?

Consider again the dawn and the dark. After a night's good rest, after sound and safe refreshing sleep, comes the waking experience. Consciousness and the sense of individuality and personality return. Back to life, and to love, and to work; back to the ideal that is real—one's important task in the world—without insuperable obstacles; the sense of strength renewed, with a life to live and something worth while to live for. How easy and natural, to many at least, to say, "God be praised!"

Or, when the day is done, and honor has been upheld, trouble borne with fortitude, kindness shown in a case of need, a few steps forward made, friends recalled near and far, the race never done, then, as H. G. Wells says in *God the Invisible King*, "God comes," and the soul reg-

isters its natural response, "Father, I thank thee." For all these things of the day and the night we are debtors. To whom?

Consider next our experience of beauty. And first, in nature. How "the light of setting suns" affected Wordsworth! And the sight of a tree Joyce Kilmer! If Bose is correct in his analysis of the motor mechanisms of plants, there is fundamental unity between plants, animals, and men, and what Hindu philosophers have long maintained Hindu science has proven. Then Gray may be wrong in thinking that many a flower is born to blush unseen, and Emerson may be right in thinking the violet enjoys the air it blows. Life is wider than we know, and the course of nature may be sensed as "the art of God." Religion may express itself through poetry, but it is more than poetry; it is the sense of the values of poetry and of life as divine.

Or, consider the experience of beauty in man and in his works. A wise old philosopher said that in the presence of a beautiful woman the thought in his mind was, "the handiwork of God." In a sense artists are creators, builders of the new out of the old, and in producing a beautiful work of art man is naturally felt to be like the Creator. Petrarch was asked why he composed in his native Tuscan, and he replied, "I hear God speaking in that tongue." So in reading the Scriptures we may hear God speaking in a language we can understand. It is

easy and natural for one to feel that his experience of beauty in nature, in man, and in the art of man is somewhat divine.

Then there is the experience of truth. The poet Clough wrote:

“It fortifies my soul to know
That, though I perish, truth is so.”

When man thinks things as they are, or as they are becoming, he knows the truth. The agreement of idea and fact is truth. Ideas have a functional value in guiding conduct; they also have a substantive value in representing fact. False ideas may function, but only true ideas work best in the end. And they work because they are true; they are not true because they work. Their truth consists in their adequate portrayal of fact, not in their workability. Truth is the mind of man mirroring reality.

And “once true, always true.” Ideas change, facts change, but an idea correctly representing a fact at a given point in time establishes a relationship that is changeless. Truth does not change; it is eternal, it is godlike. Truth may thus be sensed as divine; in fact, as God’s truth. Thus the astronomer Kepler, on discovering the orbits of the planets as elliptical, exclaimed: “I think thy thoughts after thee, O God.” A reverent scientist may be truly religious. The great Russian physiologist, Pavlov, the author of the theory of “conditioned re-

flexes," whose work is the basis of the theory of "behaviorism," is not only not a communist, but opposes the anti-religious attitude of the Soviet government. The names of Eddington, Pupin, and Millikan likewise indicate how much learning and independent discovery of truth may be combined with reverence for God. Pupin can explain the world of electrons, but to explain the electron he says he needs God. Eddington finds mathematical symbols external, but the nature of personality internal in understanding our world. It is easy to feel in the experience of truth the experience of one of the attributes of God.

Consider goodness. By goodness we mean the quality of human conduct contributing to the well-being of the individual or of society. It is conduct in harmony with the essential nature of things. When true ideas function in conduct in a way to benefit self and others we have goodness. The judgment that an act is good or bad is conscience. The principles of goodness constitute the moral law. The feeling that the moral law is obligatory is duty. And in experiences of this kind the best men feel they come close to the heart of reality. Following the nineteenth psalm, Kant found that the starry heavens above and the moral law within were the two most moving experiences. George Washington regarded conscience as a spark of "celestial fire." To Emerson it is the "must" of duty

that awakens the ability of youth. And to General Lee "duty" was the sublimest word in the English language. The awakening of the sense of divinity in true human fellowship is manifest in the words of Christ: "Where two or three are gathered together in my name, there am I in the midst of them." He also indissolubly associated the love of God and the love of man. It is not difficult to acknowledge with Moses, the social leader, and with Kant, the philosopher, that religion is the recognition of the moral law as a divine command. He who has kept the moral law is not far from the kingdom of life. The experience of morality is easily sensed as divine.

Once again, consider personality. It is our supreme human value; it is reasonable and natural to regard it as sacred; and if sacred, then divine in its origin and nature. Personality is the conscious sum total of our being. Some personalities easily impress us as having traits so superior that we regard them as supernal. Spinoza was called a "God-intoxicated" man. Milton writes of "the human face divine." It is not natural, but sublime humanity speaking in the words, "Father, forgive them; for they know not what they do." And again, we have those meaningful words revealing the union of the human and the Divine: "He that hath seen me hath seen the Father." As words of Christ they portray ontological truth;

as recorded by John they portray the impression Jesus made on his beloved disciples. In the experience of personality in ourselves and others the veil is withdrawn from before the face of reality and we know it even as we know ourselves. We realize unity beneath all reality. This unity embraces us and explains us. Being persons ourselves the real unity that explains us is not less than personal, and "spirit with spirit can meet."

Here, then, are some of the felt and indisputable values of life, in love, in the day's work and play, in beauty, truth, goodness, and in personality. They all bring us into the presence of the highest we know. Such experiences we call divine. The passage is made from psychology, which is subjective, or at most social, to ontology, which is objective and supersocial. The chasm between the two is not bridged by proof. Neither does disproof make the chasm impassable. The chasm is spanned by a reasonable hypothesis, as one boat throws a line to another, or as a cable is shot across a stream. Surely, all these felt values of life are significant of the nature of reality. And if God did exist, and he were to show us himself, how else would or could he do so than through such experiences of value as these? You prove the reality of God, not incontestably, but reasonably, when you feel values as divine. So Tennyson could cry out in reply to doubts, "I have felt"; John Fiske could

go "through nature to God"; we can go through the experiences of human nature at its best to God. We use the term "God" to cover what our human values imply. We conclude, then, in the light of our preceding discussion, that *God is the Presence and the Power in ourselves and beyond ourselves that makes for value*. There are those who say "God is value." "Not so," say we; "God is more than an abstract term covering the best things in human life; he is the Original and Originator of all values."

The saying of Matthew Arnold, "the Power not ourselves, that makes for righteousness," will be in the reader's mind. But we have to extend this view of Arnold's considerably. A Power so working must also be personal; it must be within ourselves, and it makes for other things too as well as for righteousness.

Thus, we have proceeded inductively and experientially to reach our conception of the nature of God. This accords more with the temper of our times. But we do not mean to imply the futility of the deductive and *a priori* ways of reaching the concept of God. It is still true that reason requires a logical ground of reality, a final explanation of all, a self-conscious unity of all, a universal knower, and the most real being. For all these the term "God" has well served. Into the implications of these views all works on theology enter more or less profoundly.

Passing by these speculative, though funda-

mental and important views, and continuing along the inductive and experiential line, let us note next that the pragmatic philosophy, at least in some of its forms, supports the theistic hypothesis. The essential position of pragmatism is that those ideas which work are true. To all believers who have a real and vital experience of religion, the idea of God works. "Therefore," says self-consistent pragmatism, "this idea is true." To us the argument has a false premise, but a correct conclusion. The premise concerning the nature of true ideas is false, but the conclusion that the idea of God is true is correct. Professor James bases his argument concerning the truth of the idea of God on his studies of religious experience. In a notable passage⁴¹ he writes:

"On pragmatistic principles, if the hypothesis of God works satisfactorily in the widest sense of the word, it is true. Now, whatever its residual difficulties may be, experience shows that it certainly does work, and that the problem is to build it out and determine it so that it will combine satisfactorily with all the other working truths. I cannot start upon a whole theology at the end of this last lecture; but when I tell you that I have written a book [*The Varieties of Religious Experience*, New York, 1902] on men's religious experience, which on the whole has been regarded as making for the reality of God, you will perhaps exempt my own pragmatism

from the charge of being an atheistic system. I firmly disbelieve, myself, that our human experience is the highest form of experience extant in the universe. . . . So we may well believe, on the proofs that religious experience affords, that higher powers exist and are at work to save the world on ideal lines similar to our own."

Can we go further on an experiential basis, interpreted by reason, in describing the nature of this Power and Presence, not ourselves and yet within ourselves, that makes for value? During the World War there was much thinking about God and much reconstruction of thinking about God. From memoranda made in the midst of the strife, I find that the war taught us to think about God in these six ways: universal, man-respecting, noninterfering, right-supporting, wrong-opposing, and suffering. Universal, for he was not on one side to the exclusion of the other; man-respecting, for the choices, even the passions, of men had full sway; noninterfering, for he did not stop the carnage from the sky; right-supporting, for the strength was given men to discern the greater issues clearly and to carry on; wrong-opposing, for the weakness and failure of cruelty, ruthlessness, and hate were made manifest; and suffering, for the reality and extent of pain and sorrow in the world would invoke necessarily the divine compassion that notes the sparrow's fall. So men who had not

known God in time of peace found him in time of war, and found him both infinitely nearer and infinitely greater than their imaginations had conceived.

This intellectual quest of ours for God, based on the experience of man, does not leave our practical attitudes unaffected. The experience of God, like all other forms of experience, is an acquisition. And, of course, it is the most valuable of all forms of experience, for by it all other experiences are transformed and enriched, and all succeeding experience is measurably controlled. The experience of God gives a new and transcendent center to life. Without this experience there is no adequacy of life.

The art of leading the immature, of whatever age, into this experience of God is called religious education. As all life should have the transforming touch of religion, so all education, being the art of living well, should be pervaded by religion. As President Butler has shown in his essay on "The Meaning of Education," children are entitled to their religious heritage as a part of the social inheritance of the race.

And fortunate—nay, happy; nay, rather blessed—are those teachers who, in handling the values of life expressed in the subjects they teach, can bring their pupils into a real experience of God, and in so doing can sense their own work as co-operating with God in the eternal perfecting of man.

NOTES

- ¹ Bode, B. H., *Modern Educational Theories*, p. 227.
- ² Brinton, D. G., *Religions of Primitive Peoples*, p. 198.
- ³ Compare Lewis, R. E., *The Educational Conquest of the Far East*.
- ⁴ Plato, *Protagoras*, 318 E, Tr. Jowett.
- ⁵ Plato, *Laws*, 644 A, Tr. Jowett.
- ⁶ Burnet, *Aristotle on Education*, p. 105. Cambridge, 1905.
- ⁷ Quintilian, *Institutes of Oratory*. Preface, pp. 26, 27. Tr. Watson.
- ⁸ 1 Corinthians 12. 28-29.
- ⁹ Ephesians 6. 4.
- ¹⁰ Compare Woodward, W. H., *Erasmus Concerning Education*. Cambridge, 1904.
- ¹¹ Bacon, *Of Custom and Education*.
- ¹² Adamson, *The Educational Writings of John Locke*, p. 25. New York, 1912.
- ¹³ Churton, *Kant on Education*, p. 6, *et passim*. Boston, 1900.
- ¹⁴ Compare Mill, J. S., *Autobiography*.
- ¹⁵ Herbart's *Outlines of Educational Doctrine*. Lange and De Garmo, p. 6. New York, 1909.
- ¹⁶ Spencer, Herbert, *Facts and Comments*, pp. 41-43. New York, 1902.
- ¹⁷ Spencer, Herbert, *Facts and Comments*, pp. 92-93.

- ¹⁸ Compare Wallace, *Social Environment and Moral Progress*. New York, 1913.
- ¹⁹ Compare Ward, *Applied Sociology*.
- ²⁰ Compare Dewey, J., *The Sources of a Science of Education*. New York, 1929. Quoted by permission of Horace Liveright.
- ²¹ Ribot, *Psychological Heredity*, p. 326. Eighth French Edition. Paris, 1906.
- ²² Sumner, W. G., *Folk-Ways*, p. 629. Boston, 1907.
- ²³ Thomson, *Heredity*, p. 3. Quoted by permission of G. H. Putnam, publisher.
- ²⁴ "What Is Pedagogy?" *Ped. Sem.*, December, 1905.
- ²⁵ William Penn, *Some Fruits of Solitude*, pp. 35-37. H. M. Caldwell Company. 1903.
- ²⁶ Compare the Preface of *Idealism in Education*, by Herman Harrell Horne.
- ²⁷ Compare Bagley, William C., "Teaching as a Fine Art," *Educational Method*, May, 1930.
- ²⁸ Dewey, J., "The Pragmatic Acquiescence," *The New Republic*, January 5, 1927.
- ²⁹ Dewey, J., *Democracy and Education*, p. 386.
- ³⁰ Dewey, J., *Reconstruction in Philosophy*, p. 24.
- ³¹ Dewey, J., *Reconstruction in Philosophy*, pp. 123-124. Quoted by permission of Henry Holt and Company.
- ³² Eddington, A. S., *Science and the Unseen World*, pp. 37, 47.
- ³³ *The Quest for Certainty*, p. 204.
- ³⁴ Swift, F. H., "Public School Finance," in *Twenty-five Years of American Education*, by I. L. Kandel, p. 216. New York, 1924.

- ³⁵ Phi Beta Kappa address at Initiation Exercises held at Hunter College of the City of New York, June 6, 1929.
- ³⁶ Other passages of Scripture pertinent to our theme may be found in Gen. 42. 22; Exod. 2. 9; Judg. 2. 10; 13. 5; 13. 8; 1 Sam. 3. 8; Psa. 127. 3; Prov. 17. 6; 20. 11; 22. 6; 30. 15; 31. 28; Luke 1. 66; 2. 52; 9. 48; 18. 2; 2 Tim. 3. 15.
- ³⁷ Quoted by permission from *The Literary Digest*, February 11, 1928.
- ³⁸ Colonel Lindbergh was voted the greatest man in the world by the seniors of the New York University. (See the New York Times, June 6, 1930.)
- ³⁹ See the New York Times, June 24, 1929.
- ⁴⁰ This chapter is based on an address given in Teachers' College Chapel, Columbia University, March 5, 1926.
- ⁴¹ James, William, *Pragmatism*, pp. 299-300. New York, 1907. Quoted by permission of Longmans, Green and Company.

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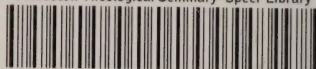
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